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# THE PHILOSOPHICAL JOURNAL

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W. T. JONES  
EDITOR

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 3, 1904.

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No. 49

## A LITTLE FARTHER.

BY ALICE M. WARREN.

Only a little farther  
To death's swift flowing tide,  
And I shall know what lies across—  
The greatest gain, the deepest loss—  
Upon the other side.

Only a little farther  
And, one day, I shall stand  
Beside the boatman on time's shore,  
And let the softly moving oar  
Push outward from the land.

I wonder if the billows  
Are tinged with crimson glow,  
Reflected from some far-off sky;  
If, on its surface, lillies lie—  
Ah! sometime I shall know.

Perchance that ere we anchor  
Mine longing eyes shall see  
Familiar forms upon the pier—  
The ones unto my heart most dear—  
With hands out-stretched to me.

Only a little farther  
The violets will blow  
A few more times. What lies beyond  
This life, with all its yearnings fond,  
And love and hope, I'll know.  
Springfield, Vermont.

## VOICES FROM THE SPIRIT LAND.

BY JOHN S. ADAMS.

In the silence of the midnight,  
When the cares of day are o'er,  
In my soul I hear the voices  
Of the loved ones gone before;  
And the words of comfort whispering,  
See they watch on every hand,  
And I love, I love to list to  
Voices from the spirit land.

In my wanderings oft there cometh  
Sudden stillness to my soul,  
When around about within me  
Rapturous joys unnumbered roll;  
Though all around is tumult,  
Noise and strife on every hand,  
Yet within my soul I list to  
Voices from the spirit land.

Loved ones that have gone before me  
Whisper words of peace and joy;  
Those that long since have departed  
Tell me their divine employ  
Is to watch and guard my footsteps;  
Oh, it is an angel band!  
And my soul is cheered in hearing  
Voices from the spirit land.

—Poems of Life.

## DELEGATE'S REPORT.

To the Officers and Board of Directors of the California State Spiritualists' Association:

I hereby submit the following report as chairman of your committee of delegates to the twelfth annual convention of the National Spiritualist Association, held in St. Louis, Missouri, October 18—21, 1904.

The meeting was called to order promptly at the time appointed by President Harrison D. Barrett, with delegates and alternates from nineteen state associations, and one hundred and twenty local societies not affiliated with state organizations.

Fortunately, I found Mrs. Galbraith, well known in San Francisco, Mr. W. T. Jones, S. D. Dye, Los Angeles; Miss Kathryn Overlander, San Diego, whom I authorized to act as California delegates, and the rest of the number to which California State Association was entitled I selected from spiritualists who were present, and who I knew to be earnest and willing to work under instructions for the good of California. In presenting the needs of our remote organization I claimed the right of California to at least one member of the board of trustees, believing that such a person could do work which would strengthen your hands as a board. I presented the name of S. D. Dye, Los Angeles, and in a speech to the delegates asked their co-operation in justice to our far away region, and after some hard work the majority was ours, and S. D. Dye elected.

In voting for the place of the next convention, Mr. Dye made a proposition that they come to Los Angeles. He offered to provide the finest hall in the city, do all the advertising, and give one hundred dollars to the association. Other offers were made from other cities, and Minneapolis, Minnesota, was decided upon. When I represented your association at Cleveland four years ago I voted for San Francisco, and stood alone—more in jest than otherwise—but at this time there were twenty-eight votes for California, which was more than for any other city except Minneapolis, and from this and some feelings expressed I believe that next

year in Minneapolis they will vote to come to California.

In the amendments an effort was made to make Washington the fixed place of meeting, but believing that the influence of one of these conventions is beneficial to Spiritualism where they are held, the majority ruled to hold it a movable convention.

Reports of societies to the N. S. A. brought out a good deal of discussion, and a motion was carried to prepare blanks differing from those already in use to be sent to each society, requiring them to give an account not only of the finances but of the number of societies auxiliary to the state, and the number of members of each society, as they wished to know as far as possible the numerical strength of the organization; and these reports must be with the secretary of the N. S. A. by October 1st of each year. You will see this in printed reports but I thought it well to call attention to it, as local societies would have to be notified to bring to the state association in September their reports accordingly.

The convention closed on Friday night, and the board met early on Saturday morning for the transaction of business, to hear requests from such as might have any to present, and as Brother Jones had written me that Mrs. Chesbro was again under arrest in Los Angeles, and believing I was doing what would meet with your approval, I went before them and presented the following article:

"To the Officers and Board of Trustees of the National Spiritualist Association, I hereby present the following request, asking your immediate action upon the same—That, inasmuch as a city ordinance of Los Angeles, California, demands a license fee of our mediums for the exercise of their medical gifts, placing them on a level with fortune tellers and charlatans; and in view of the fact that J. Shaw Gillespie, president of the California State Spiritualists' Association, and other spiritualists, have brought to bear upon the city officials what influence they could, I, as their representative, ask that a document be prepared setting forth the fact that Spiritualism is an organized and legalized religious

body, with auxiliary state associations; that its mediums in their various methods of giving communications are its recognised ministry, and as such should be allowed to practice their gifts and do their work of ministration unmolested.

Therefore, in justice we ask that all persons duly ordained and possessing certificates of ordination or recognition and protection by the California State Spiritualist Association, whether as pastors or mediums, shall not be subject to this license fee.

Also, that the case of Mrs. Maud Ghesbro, now pending in the courts of Los Angeles, be withdrawn, she being an ordained and authorised minister of Spiritualism, and Association.

I also ask that in case the suit is pushed the N. S. A., from its mediums' defense fund, contribute toward the same in part.

Respectfully submitted, Mrs. R. S. Lillie, chairman of delegates' committee.

Mr. Mayer, the treasurer, replied, saying he supposed we were "in a land of gold." I told him that it was certain that not much of the gold of California flowed into the coffers of the State Spiritualists' Association, and that we labored under many disadvantages. They assured me that the matter should receive immediate attention, and the paper be prepared for Mr. Dye.

They then said no claim could be made upon the N. S. A. for aid from its mediums' defence fund except through the state association. I claimed that I had not been discharged and was acting at the time as their authorised agent, which they agreed to. Mr. Barrett assured me that there was no reason why they should not assist me in the matter. I would suggest that the Chesbro's be counseled to act as carefully and economically as possible, as they did before, for of course we could not expect but part of the help from them. I told them I thought the expense of the previous trial was between two and three hundred dollars, and I think if held somewhere near that they would contribute one-half if called upon. When the necessity arises you could send word to them direct,



as it is through your state association alone that the aid could be obtained, and if necessary I feel certain you will meet with a willing response.

The report of the proceedings of the convention in pamphlet form have been found to be too expensive and the sale of them too few to warrant the printing in that form, and Mr. Frances of the *Progressive Thinker* being present, arrangements were made for all necessary reports to be published in two successive numbers of that paper, and the several state associations could place them with local societies, so that each could have on file a copy of these for reference. I ordered a package and paid for it to be sent to the JOURNAL office—both numbers to be sent in one package.

I was present at every session from ten o'clock in the morning until eleven in the evening of the four days, have worked upon important committees—one of which I am still working on, that of forms and usages for marriage and burial services, etc. Mr. and Mrs. Dye, Mrs. Galbraith, Miss Overholt, and Miss Jennie Hagan Brown all rendered royal and faithful service for California, and to all who accepted our commission we are indebted for earnest work.

Hoping that what has been done will meet with your approval, and will result in the good of Spiritualism and the advancement of Truth, yours sincerely and fraternally

R. S. LILLIE.

#### BY THEIR FRUITS SHALL YE KNOW THEM.

The *Scientific American* gives an interesting account of the empire of Peru previous to the advent of the Spaniards. The government is said to have been the most enlightened despotism that ever existed and the nearest approach to a Utopia which has yet been reached by any people. Each man was allotted free of charge a dwelling site, an extended area of land for him to cultivate to maintain his family. The surplus was given to the government for charitable and other purposes. The character of the people was of a high order—corruption and theft were not known—a resident with a large amount of gold and silver in his house left it wide open, only placing a small stick across the doors as a sign that the owner was out. Nobody went in.

It is written—"By their fruits shall ye know them," and when those ancient people are compared with the so-called civilized nations of to-day, it is no wonder that the antiquarian is disposed to term the morals of the nations inferior to so-called pagans. It was the dictum of one of the ancient prophets—"The soul is an older authority than prophecy, and its voice the gift of God in the beginning."

The distinguished Jewish editor and scholar, the late Dr. Isaac M. Wise, strongly condemned the misconstruction the mis termed "orthodox" have placed on the simple re-statements of the Hebrew prophets, and that fully equipped statesman and scholar, Thomas Jefferson, sharply condemned priests' commentators for their perversion of the teachings of Jesus, who have substituted a "bankrupt cult," not only subversive of God's laws, but of the most demoralizing character. Never will I seek or receive private, individual salvation, but forever and everywhere will I strive for the universal redemption of every creature throughout all worlds."

Such was the beneficent utterance of Buddha several hundred years before Paul judged himself and assigned "a crown of righteousness" for his own use. Not only was Paul wrong on the woman question; but unlike Buddha he expressed no solicitude for humanity as did Buddha, who after measureless suffering and self purification he had gained the right to enter Paradise, but with compassion filling his heart he put his reward aside and resolved to remain without to teach and to help until every child of earth should have entered heaven before himself.

Such was the character and teachings of God's peerless prophet—Buddha.

QUAKER.

#### A MUCH-NEEDED BOOK.

Mrs. Laura G. Fixen, 429 La Salle Avenue, Chicago, Ill., vice-president of the Illinois State Spiritualists' Association, is arranging to publish a list of the spiritualist societies, lyceums, camp meetings and mediums in the United States and Canada. The officers of these societies are requested to mail her at once the name of their society with officers and their addresses, and all mediums will please send her their names and addresses and phase of mediumship. This list cannot be published complete unless each one will co-operate, and it is hoped that an early response will be made.

#### SAN JOSE NEWS.

During the month of November we have had four Sunday services. On the first Sunday evening a short lecture was given by Brother Harker, which was very interesting; a recitation by the writer, "Be Thyself," by Matthew Arnold; a reading by the president; a recitation by Dahl Hambly, "Heaven is not Reached at a Single Bound;" and Mrs. Elizabeth Holmes gave messages to those assembled. This was Mrs. Holmes' last time with us as she has gone to Sacramento to reside.

We have said farewell to five

mediums—all in public work—during the past few months—all good, honest mediums. Who will take their places?

The other three Sandays Mrs. Cowell of Oakland, has been with us in the forenoon meetings, also one Sunday evening. All enjoy her hearty, genial presence, and the convincing tests she always gives to strangers and others.

The Rev. Hall Cook held a meeting one Sunday afternoon, Mrs. Ragan being present was called on and gave messages for half an hour. In the evening Mr. Cook gave a lecture, and illustrated by stereopticon views many things in the psychical research category. On the last Sunday of the month he again occupied the platform. Good audiences attended the meetings. Many people present being quite surprised at the facts illustrated by him in regard to auras, telepathy, spirit photography, etc.

The rainy season setting in will no doubt keep many people from attending the meetings, but we expect to have as good speakers and mediums as we can procure for the month of December.

MRS. H. L. BIGELOW,  
Vice-pres. First Spiritual Union.

#### THE CAUSE IN OREGON.

The Rev. G. C. Love, president of the State Spiritualists' Association of Oregon, has just completed a most successful engagement with the First Spiritual Union of Corvallis. There was a good attendance and increasing interest till the seating capacity of Barrett Lyceum was overtaken at the last service held. Mr. Love is a very magnetic and forceful speaker, logical in his argument, and pleasing in manner. The tests given at the close of the lecture were well received, and nearly all were recognized and acknowledged. Mr. Love was accompanied by his wife, who favored us with the sweetest of songs, with the sweetest and richest of voices. It was indeed a treat to hear her. Spiritualism is doubly attractive when so presented.—Yours truly,

JESSIE S. P. FLINT.

#### MEDIUMS' PROTECTIVE ASSOCIATION.

The annual election of the directors of the above association was held at 267 San Jose Avenue, resulting in the election of the same officers.

#### CALIFORNIA STATE SPIRITUALIST ASSOCIATION.

The regular quarterly meeting of the board of directors will be held at headquarters, Room 8, Odd Fellows' Building, on Saturday evening, December 3rd.

W. T. JONES, Sec.

#### SUNDAY EVENING MEETINGS.

TOMORROW.

Covenant hall—Odd Fellows Building, Miss Mae Hunt, lecture and messages.

Friendship hall—At 335 McAllister St. Lecture and Messages. Mrs. C. J. Meyers

Steinway Hall, 223 Sutter street, H. H. Brown, "Now" Lectures.

Oriental Hall—Madame E. Young and Mrs. Sarah Seal, Lectures and Tests.

Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.

Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd, floor, 10:30.

Mrs. M. Bird, messages 235 Larkin St. at 8 p. m.

Mrs. Sadie Eberhardt, messages, 267 San Jose Ave., near 25th.

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#### AN ANCIENT VOLUME.

We have on sale at the JOURNAL office a volume published in London in the year 1687 entitled—"The Travels of Monsieur de Thevenot into the Levant, in three parts, viz.: 1st Turkey, 2nd Persia, 3rd the East Indies." The book is full of interesting reminiscences of the renowned and illustrious author and traveller.

N O W

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## PSYCHOMETRIC DELIN-EATIONS.

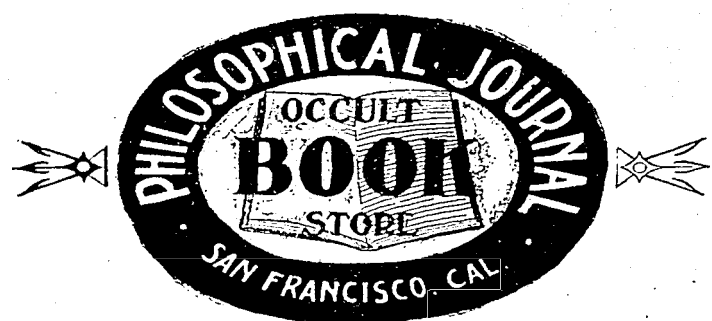
The PHILOSOPHICAL JOURNAL extends its appreciation to its patrons and desires an extension of its patronage to their friends and asks that they will give them a few lines of their own handwriting and we will give to them a psychometric delineation of character, we ask not less than five, not more than seven lines to be sent and if you should not receive your answer immediately we hope you will bear with us, as we have others already in and will answer each one in their own turn, we ask you to give a fictitious name so that you need not be afraid that any one will know you.

Mele, New York.—With this influence I get a condition of mirth and gaiety. I want to do so much, and yet my hands are tied. We would say to this one, be more courageous; there are conditions about you that are not uplifting enough; you should bring about a more congenial companionship. There is much in life for you, but you do not seem to reach out in the way in which you would be most successful. You are one well adapted for a stage career; but you have been one to aim to cross the bridge before you reach it. Come back, and do not let the mind run away with itself; you must concentrate more, and that will make you more positive. Map out a plan, and live within it, and in time you will see it grow until it becomes a part of yourself.

Fame and fortune are for you, but we would like to see more push and energy which your calling demands.

D. K. K., Sandusky.—With this influence I get a love for flowers, and I see them pruning the shrubbery and taking great pleasure in looking after the beauties of nature. You are not often daunted, but there are times when the mind wanders to the conditions of the past, and you feel could you live again in the past, life would indeed be very different. But as we cannot, be of good cheer, for there is much brightness shown; and ere long changes will come that will be of a nature that will surprise you, and you will yet shoulder the wheel of fame, and realize and know that God has not passed you by. You have done well, and He in turn will bless you.

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## COMMENT

UNDER the touch of  
mon phrase becomes  
meaning. Sam Walt  
illuminated the sente  
a friend to man, an  
house by the side of t

\* \*

There are hermit souls  
drawn

In the place of their se  
There are souls like st  
apart

In a fellowless firmame  
There are pioneer souls t  
paths

And be a friend to man

Let me live in a house b  
road

Where the races of me  
The men who are good a  
are bad,

As good and as bad as  
I would not sit in the sco

Or hurl the cynic's ban  
Let me live in a house b  
road.

And be a friend to man

I see from my house by  
road.

By the side of the high  
The men who press wi  
hope,

The men who are faint  
But I turn not away from  
their tears—

Both parts of an infinit  
Let me live in a house by  
road,

And be a friend to man.

I know there are brook-gl  
cows ahead,

And mountains of wear  
That the road passes on  
afternoon,

And stretches away to  
But still I rejoice when  
rejoice,

And weep with the  
moan,  
Nor live in my house by  
road

Like a man who dwells

Let me live in my hous  
the road

Where the races of men  
They are good, they are  
weak, they are stron

Wise, foolish—so am I.



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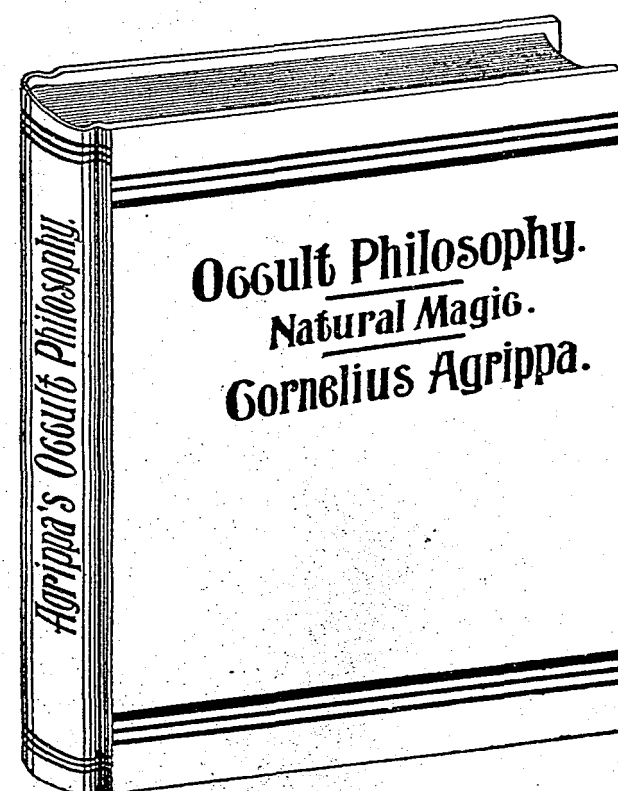
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## Local News Summary.

**Folsom 3044.**—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

If you want books on Spiritualism, Theosophy, Astrology, New Thought, or Liberal Thought, send for the Philosophical Catalog for 1904 free.

Persons who pledged sums in aid of the Propaganda Fund of the Cal. S. S. A. are requested to send the amount of their donations to the secretary, W. T. Jones, 1429 Market St.

Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

A good opportunity is offered a Lady or Gentleman of good address and ability to solicit advertising on commission, as a side line, for particulars apply at 1429 Market St., San Francisco.

The JOURNAL has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

Please make note—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and worn during the recent convention are requested to return them to Mrs. A. E. Wadsworth custodian 1429 Market street.

Passed to a higher life, at the ripe age of seventy-six years, nine months and two days, Mrs. Eva Margaret, widow of the late Daniel Siesbuttel. The funeral services were held at her late residence, 23 Twenty-eighth Street, on Thursday, Dec. 1st. The body was incinerated at the cemetery of the I.O.O.F. The deceased was a Spiritualist for many years.

The exercises at the Lyceum on the 27th ult. were very enjoyable and the attendance excellent. On December 4th there will be a new wrinkle in the platform exercises, as it is proposed to have an entertainment committee of three or four appointed each Sunday, so as to bring out new talent. A move is now being made to get up a good Christmas celebration. Come in everybody and help boost the good work along.

The People's Church, Elks' Hall, held a large audience last Sunday evening. "New Covers for Old Books" was the subject of the pastor for one of the most interesting lectures given by her during the year. The conference was helpful and instructive. The music was good. Special mention should be made of a well-rendered vocal solo by Miss Edith Norton. The young people of the church deserve great praise for the willing service given when ever they are called upon.

The Don't Worry Club gave its first social and dance last Wednesday night in Room 8, Odd Fellows' Building, which was a grand success in every way. A good programme, consisting of songs and recitations, was well and pleasingly rendered, followed with good music and dancing, which continued until midnight. The president of the club in closing his opening address delivered an Ode appropriate for the occasion, which, for want of space, is postponed to another issue of the JOURNAL.

The Band of Harmony held its third monthly entertainment and social at Orient Hall, 1416 Sutter Street, on Monday evening, the 28th ult. The hall was well filled with harmonious people, who thoroughly enjoyed the excellent programme, consisting of songs, addresses, recitations, and messages. One of the pleasing features of the evening was the very cordial greeting to Mrs. Morris who has returned to her home after an absence of two months in Tennessee, where she was called to be with her mother during her last illness. These social gatherings are held every last Monday evening in the month, and all who attend are made welcome.

## IMPORTANT ANNOUNCEMENT.

As the tenth annual convention of the California State Spiritualists' Association is to be held in San Diego in September, 1905, a club of not less than sixty members is now being formed to secure a low rate of transportation. Arrangements have been completed with S. P. R. R. Co. for two coaches for the round trip, including side trips and sleeper, at the low rate of twenty-four dollars each person. All wishing to avail themselves of this opportunity can do so by securing from the Secretary of your nearest auxiliary Society, or from W. T. Jones, 1429 Market St. Secretary of the C. S. S. A. A card explaining terms etc., which can be filled out and forwarded to the Sec'y.

### MEDIUM'S FUND.

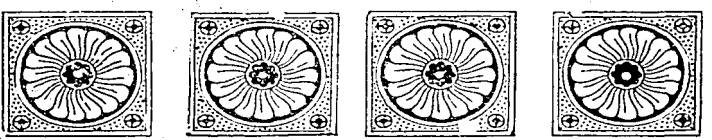
The Friday night benefit meeting was held in room No. 8, Odd Fellows Building, under the management of the Ladies Aid Society. Mrs. M. E. Howe, gave the readings in a very satisfactory manner to many in the audience. We thank her and also her guides for her kindly assistance. This is a work of love on the part of the mediums, as they do not receive any money for their services in these meetings. We should give them the very best conditions to assist them to do their work. Thanking one and all who have responded to the call of our able manager Mrs. Riley, and hoping for a continuance of their kindness, we will try and make the evening a pleasant one to all who will come.

Mrs. Mayo, Chairman.

The entertainment and social of the People's Church will be held at the residence of Dr. and Mrs. A. L. Simpson, 708 Golden Gate Avenue, near Franklin Street, on Monday evening, the 5th inst. All are welcome.

### COVENANT HALL.

Large audiences continue to fill this hall on Sunday evenings, to hear the entranced lectures through the mediumship of Miss Mae Hunt. The subject handled last Sunday being "Apple Trees and Clubs." Making comparisons—showing that the reformers in all ages have, like the best of fruit-bearing trees, received the clubbing. The saviors and the benefactors of the race in all ages have been the targets of bigotry and dogmatic rule. The speaker admonished all to cease club throwing and learn to exercise a diviner attribute, that of kindness, charity and love toward our fellow men. Little Vera Ransdall sang two beautiful songs to the delight of all.



Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

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VOL. 41.

W. T. JONES  
EDITOR

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 10, 1904.

1429 Market-st.  
Between 10 & 11th-Sts.

No. 49

## WINTER DAISIES.

BY ADA Z. STITES.

Pretty daisies loved and bloomed  
Underneath the snow;  
Winter blasts or summer sun  
Fades them not we know.  
Pretty heads of pink and red,  
Colors, mother earth has shed.

Thus with wonder are we filled  
When we see them grow;  
'Tis an emblem how our thoughts  
Should rich harvests sow.  
List, you know that some have said  
Underneath lie all the dead.

Then from whence comes all this life  
Shown us in the flower?  
Know ye not? Mother Nature  
Gives it as her dower.  
And, my friends, from this we learn  
That from death we all may turn.

As we find the laws of nature  
Have an upward course;  
And the clay that we think moulders  
But returneth to its source;  
And the body like the rose,  
Gives forth its spirit e'er it goes.

## LOVE ME, DEAREST!

BY WM. J. WEIDMAN.

Love me, dearest! times are coming  
When this strife shall pass away,  
For this turmoil and this trouble  
Makes us stronger day by day—  
Stronger makes the tie that binds us,  
Though adverse our fortunes be;  
But the joy of love and loving  
Will be stronger when we're free.

Love you, dearest! Yes, I love you,  
Perhaps more than you'll e'er know;  
Though at times I may seem weary  
Thinking will it e'er be so—  
Thinking will no ray of sunshine  
Ever light our path again;  
Dumbly wond'ring and enduring  
Silently a heart-felt pain.

Love me, dearest! and in moments  
Think there'll be a clearer sky.  
Darling! somewhere in the future  
There'll be rest for you and I—  
There we'll live and love at pleasure,  
No discord shall mar our day.  
Loved one! 'tis in the future,  
And that time's not far away.

The only real altar to God is in  
the heart, and the only true prayer  
is the spiritualized aspiration from  
the deepest recesses of the human  
soul.

## BORDERLAND.

### OUR NEXT DOOR NEIGHBORS.

BY CHARLES DAWBARN.

IN our last we had a glimpse of  
happenings just across the divide.  
If these are accepted as veridical  
they are full of lessons for the mortal  
believing in his own immortality.  
If this history represents anything  
either of the certainties or the  
uncertainties of our immediate  
future, it is just what the world is  
seeking.

The present writer has purposely  
omitted the name of one of these  
spirit associates, specially interest-  
ed in Mr. Wilson, as it demanded  
more careful examination as to its  
verity than the names of the other  
spirits included in this history. We  
have been listening to the experi-  
ence of a number of good-intention-  
ed but most unspiritual spirits ga-  
thering around Wilson and Dallas.  
They were all recent arrivals in  
spirit life, and their names were  
a matter of little consequence to the  
reader. They were emphatically  
"spirits of the threshold," clinging  
to their mother earth, with every  
appetite and passion unchanged,  
and welcoming association with  
mortals as helping them to recall  
old sensations. But one spirit ap-  
pears who should be of a very dif-  
ferent class. We are told that  
Charles Sumner is specially in-  
terested in Wilson, whose organism  
he proposes to entrance, and  
through its lips once again play the  
orator for mortals. His repeated  
attempts, his success and his ulti-  
mate failure to hold his medium  
are, we presume, faithfully record-  
ed. But we naturally ask what is  
the renowned Charles Sumner—the  
champion of the enslaved negro—  
doing among this crowd of most  
ordinary and unspiritual mortals?  
This demands a careful study of  
what the "threshold" really means  
and includes.

Mr. Sumner discovers, we are  
told, in J. K. Wilson an instrument  
he can entrance, and then talk  
through for the benefit of mortals.  
He makes several attempts, and is

at last pronounced brilliantly suc-  
cessful by the associates of Wilson,  
who listen to the lectures or talks.  
If entrancement by a spirit be a  
proven fact, then there is no reason  
Charles Sumner should not play  
control, and lecture as well as any  
other spirit. But we remember that  
the ex-senator has been in spirit  
life more than a generation. As a  
mortal he was known as a man of  
strict honor and a philanthropist.  
He has certainly had time enough  
to make some progress in his new  
life, and any progress would re-  
move him further and further from  
the threshold, and presently endow  
him with greater knowledge and  
power than those less advanced.  
But Sumner is here with the others,  
and though spoken of by the author  
and his associates, spirit and mortal,  
with the greatest respect, is  
evidently on about their level, for  
he is twice spoken of as wounded  
in the fierce battles between the  
hostile armies.

The question as to the spirit  
standing of Mr. Sumner must, of  
course, remain unanswered, but we  
remember that our standard of  
manhood and that of the spirit  
world may be very different. We  
judge a man by his acts, whereas  
his spirit level is determined by his  
thoughts. So a man may be ex-  
alted in public esteem here, and his  
conduct unimpeachable, and yet his  
thoughts may hold him to a very  
unspiritual level. What we call  
"political ambition," however suc-  
cessful, may be very uncharitable  
in the process by which it climbs.  
This is merely a suggestion so far  
as Mr. Sumner is concerned, but if  
this experience be a verity it would  
at least give a reason why our  
honored senator had not yet risen  
above the sphere of struggles for  
mastery.

This remarkable history is ended  
when we are told that the spirits  
who had associated themselves  
with Wilson and Dallas were per-  
mitted by the victors to come with  
an acknowledgement of total de-  
feat and abandonment of all their  
proposed plans. They seem to  
have regained freedom through  
some pledge to cease their attempt,  
under which condition they are free  
to resume their former manner of  
life in the spirit world. We pre-  
sume this included Mr. Sumner, as

otherwise he would hardly abandon  
Wilson after having proved his  
power to use him as a lecturer.

We learn little or nothing of the  
habits or tastes of the conquerors,  
who are represented as being lower  
as a class than these friends of  
Wilson. This earth has its grades  
of humanity, from almost angel up  
to the literal brute, yet all alike are  
subject to certain rules of life with-  
out which they could not exist.  
The distinction between the classes  
is thus purely mental, for all alike  
are subject to the physical. The  
brute who levels in beastliness is  
classed by us as a very low mortal,  
but he may be the result of condi-  
tions over which he had no control.  
We don't know enough to class him  
spiritually. But in this history we  
have seen men and women who re-  
main "next door neighbors" be-  
cause their earth desires, passions  
and tastes are as strong as ever.  
They evidently come back because  
tastes for eating, drinking and  
smoking are mixed with motives  
that are less selfish. There is a  
strong inference from these facts,  
which many of my readers know to  
be true, that corn, beef and cabbage,  
with whiskey, tobacco and cards,  
are not found in the house across  
the street. Of course they have  
substitutes, just as they have house  
bodies with faculties different to  
ours; but for many the old passions  
and the old style of living are still  
uppermost, and they are unhappy  
without them. Those who have  
travelled further than across the  
street are not the object of this ar-  
ticle. They are in no true sense  
"neighbors," and we naturally  
count our own "loved and lost" as  
much further from our earth life.

Neighbors can meet more easily  
than those who live at a distance.  
It is very little trouble for mortal  
and spirit to meet if there is noth-  
ing but invisibility between them.  
This is a truism, founded on the  
experience of every investigator.  
Neither mortal nor spirit needs  
much change under such condi-  
tions. A little sensitiveness to ab-  
normal vibrations and the mortal  
becomes a medium. A similar  
sensitiveness for the spirit and he  
enters the "divide." The mortal  
is mortal and something more. The  
spirit is spirit and something less.  
So the neighbors shake hands, and

both being in the "divide" they sit down and gossip. We call that "spirit communion." That is the level at which Wilson and Dallas met their friends, and it is the level of the public seance everywhere. We may even say that all physical phenomena must be on that level. And, as we all know, the more physical the phenomenon the more popular it becomes. The cabinet materialization tells us that tale. The visitors are more neighborly. To chat across that fence is deemed worth a dollar any time.

[To be continued.]

#### CALIFORNIA S. S. A. ITEMS.

The regular quarterly meeting of the board of officers was held at headquarters, Room 8, Odd Fellows' Building, on Saturday evening, December 3rd, 1904. Nearly three hours of time was taken up considering matters of great interest to our cause in California. In addition to the regular routine of business transacted, the following may be of interest to the public:

A charter was granted to a new society recently organized in this city, to be known as the Church of the Soul, with the following board of officers and directors—President, Mrs. Sarah Seal; vice-president, Mr. Richard Young; secretary, Mrs. Agnes Secord; treasurer, Mme. E. Young. Directors—Mr. Edward A. Sanders, Mrs. Keza M. Sanders and Mr. Arthur Secord. Mme. E. Young is the chosen pastor and Mrs. Sarah Seal is assistant pastor of the new church. Its location and place of holding meetings is 619 McAllister Street.

Certificates of ordination were granted to Mrs. Edith E. R. Nickless Cobb, Mrs. Sarah Seal and Mme. E. Young.

Among the many serious matters which confronts the Spiritualists of California here and now is the matter of imposing a license tax upon the ordained and endorsed ministers of our religion. It brought out many well-deserved rebukes, and the consensus of opinion expressed was, that the opportune time for a united and concentrated action all along our lines is now. No definite action was taken, but there is a general interest centered in the case now pending against Mrs. Maud Chesbro in the superior court of Los Angeles.

It would be well for all Spiritual societies throughout our jurisdiction to be on the alert, and take cognizance of what is being done to thwart our progress, and prepare to take a hand in the great struggle for right against wrong.

A grand mass convention of Spiritualists, to be held in San Francisco on January 14th and 15th, 1905, is contemplated. Committees are at work and will report progress in the JOURNAL.

It is the little man who complains most bitterly of littleness in other men.

#### OAKLAND NOTES.

The People's Mission, conducted by Mrs. McEvoy, recently removed to 508 Telegraph Avenue, and on Sunday evening last it was decided to fittingly dedicate the new hall, for which purpose a number of friends gathered. Mrs. Cook presided, while Miss Dewey officiated at the organ. Mrs. McEvoy, Mrs. Brush, Mrs. Fanning, Dr. Sivartha, Messrs. Gilman, Kennedy and Handle gave short addresses, inspired by the spirit of the occasion, and Mrs. Turner rendered a poem in a very pleasing manner, the whole being interspersed with musical selections and songs suitable to the event.

The new quarters have been thoroughly renovated and newly papered. They are well-lighted and are as comfortable as it is possible to make them with the means at command.

Being conducted on a non-sectarian basis all are welcome, no matter what their creed, color or previous condition of servitude. On entering from the street the visitor finds himself or herself in a good-sized room, neatly furnished, and with a good supply of magazines, etc. This is intended as a reading and class room, while at the rear of this is the hall, which will accommodate from eighty to one hundred people, and behind are Mrs. McEvoy's private rooms.

The Oakland Spiritual Society, which meets in the hall at Dr. Palmbaum's house, held their usual social meeting on the last Wednesday in November. Mrs. Heckmann presided, and the evening was enlivened by singing, recitations, etc. After a while the serious business of the evening was introduced. A curtain was hung in a corner of the hall and a well-known medium took a seat therein. A number of packages were also introduced, and the announcement was made that any one could try their luck as fishermen—a pole with hook and line being provided. This necessitated a nickel bait, and the pole was soon in furious demand, the hook catching something every trip, for there was a most curious collection of fish in that pond.

#### NOTES FROM LOS ANGELES.

Dear Brother Jones,—You may have seen by the Los Angeles papers that the Rev. Frank Dewit Talmage one week ago assailed Spiritualism in a series of sermons—"Twenty Warnings for Twenty Sins." He began by saying "The object of this sermon is to publicly denounce the rascally, lying, thieving and, as a class, morally depraved, mediums and their accursed hirelings, who are practising their infamies upon helpless victims.

Who are these modern Spiritualistic mediums? The most dangerous of satanic mesmerists." This is a sample of his sayings, and those who have heard him say that the reporters spared him by giving by no means the worst of his utterances.

On my arrival in Los Angeles last Saturday I found that both the Truth Seeker and Harmonial Societies had advertised that my lectures would be in reply to his charges, and large audiences were in attendance both morning and evening. There were also other lectures given in the city on this subject—one in the evening before the 'Truth Seekers', by Mrs. Kratz of Los Angeles. She made a very able reply, according to reports.

Professor Loveland also handled the subject, under the auspices of one of the societies. The *Times* gave a short but very fair report of my morning discourse, and the *Examiner*, of the work of Mrs. Kratz. One of the papers says of his sermon—"With all the virulence and force at his command the Rev. Talmage assailed the morality and integrity of Spiritualistic mediums as a class."

Of our work they said "The talks were remarkably free from rant or suggestive personal illusions," which was certainly in our favor.

Mr. Talmage proved himself in this respect to be a true son of his eminent but—with Spiritualism—always unfair father. T. Dewit Talmage, who made periodical attacks upon Spiritualism during his career, showing in every instance how little he knew of the subject, and that he was governed entirely by prejudice.

Mrs. Nettie Howell last Saturday evening tendered a reception to your humble servant, her large parlors in the Burbank being filled with friends of the cause, whose cordial hand clasps and hearty greetings made the evening a delightful one. A short programme of music, recitations and kindly words from co workers constituted a very pleasant feature of the evening. A generous supply of refreshments was served by the hostess, and above all a flavor of the spirit of love and good will brought all into a nearness, making us feel that we knew each other better, and were thereby better fitted to go on with the work before us.

Although Mrs. Fritag was unable to be with us on this occasion, she was at the meeting on Sunday evening, and gave a seance follow-

ing the lecture, in which were many excellent tests. She will be able soon to take up her regular work. With best wishes for yourself and the JOURNAL,—I am as ever, fraternally and truly yours,

R. S. LILLIE.

#### SUNDAY EVENING MEETINGS.

TOMORROW.

Covenant hall—Odd Fellows Building, Miss Mae Hunt, lecture and messages.

Friendship hall—At 335 McAllister St. Lecture and Messages. Mrs. C. J. Meyers

Steinway Hall, 223 Sutter street, H. H. Brown, "Now" Lectures.

Oriental Hall—Madame E. Young and Mrs. Sarah Seal, Lectures and Tests.

Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.

Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd, floor, 10:30.

Mrs. M. Bird, messages 235 Larkin St. at 8 p. m.

Mrs. Sadie Eberhardt, messages, 267 San Jose Ave., near 25th.

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Emma Slater.—A beautiful lady with snowy hair and fair sweet face comes to me now. She brings flowers, and they are to her friends a token of her life, for I see a large garden with an old-fashioned house with maple trees all about it, and an old building near, like a shop of some kind. Yes, it is where she died, and near that same place her body now lies. With her is a boy about ten years old, and whom she calls Dick. They both send love to John Stacy and many others.

Carrie Rutherford.—Can you send this to my children Edna and Alice? They live some distance from this city, but will read this and be glad to know that mother is still near them, watching over and trying to help them in all ways. Tell them my going was for the best, for never in this life would I have seen one ray of light. Henry is with me, and tell them that old Aunt Davis was one of the first to meet me. She sends love to Mercy and John. Don't forget me, children. Do right and be good to your father.

Dr. Casius Belden.—Weil, well! What a long way from my home, but it does seem good to send word to the old friends. Father and Uncle Ed. are with me, so is Clara and many of the old friends. I do not know how to write this way, but think the little lady will help me. I have had some dark days, but made them so myself. The way to peace has not been easy, for I did not make it so, but it is now all right and I will soon be able to help those who have been kind to me. I was not right in what was done, but that is all over now, and all one can do is to do good. That is the only punishment, to do good. Be good, and this is what we must all try to do.

## PSYCHOMETRIC DELINEATIONS.

The PHILOSOPHICAL JOURNAL extends its appreciation to its patrons and desires an extension of its patronage to their friends and asks that they will give them a few lines of their own handwriting and we will give to them a psychometric delineation of character, we ask not less than five, not more than seven lines to be sent and if you should not receive your answer immediately we hope you will bear with us, as we have others already in and will answer each one in their own turn, we ask you to give a fictitious name so that you need not be afraid that any one will know you.

B. C. D., Station K., Los Angeles, Cal.—With this influence I get a condition to change. You seem to be reaching for something that would change the monotony of life. You are not so strong physically as you desire. It would be well for you to take a plunge in the ocean at least once a week. You would make an excellent athlete, for you are one well adapted for out door sports. It would bring about a health that would invigorate the physical. Tone up the system and that will be of much benefit. It will bring other conditions of a nature that will be more agreeable, and through that the conditions of the mind will be helped, and you will learn to understand yourself better than you otherwise could.

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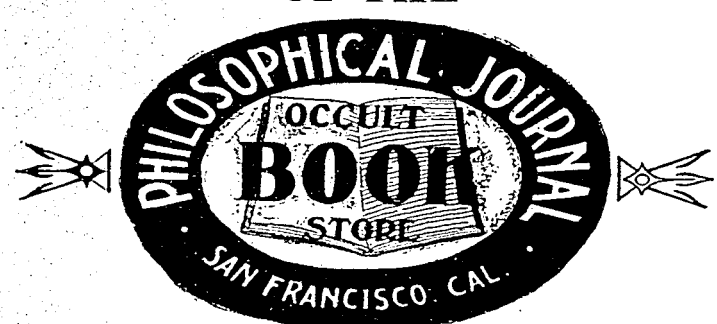
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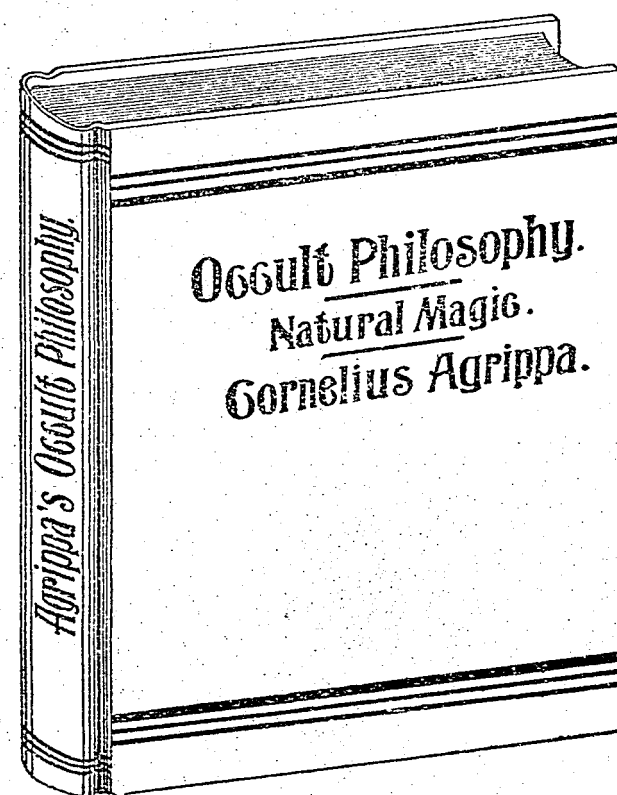
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Lurancy had never been in the Roff home, but when her body was taken possession of by Mary, the latter took it through the home and managed it almost as well as she once did her own.

The traits of character manifested were those of Mary Roff. She remembered things as they were when she was in her own form, and noticed the changes that had been made. A long time did Mary hold control of the body, and when Lurancy was finally restored to her body, which had been made well and strong, she remembered many of her experiences in spirit-life.

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(Established in 1865.)

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### Local News Summary.

**Folsom 3044.**—This is the number of the telephone at the office of the PHILOSOPHICAL JOURNAL.

**If you want books** on Spiritualism, Theosophy, Astrology, New Thought, or Liberal Thought, send for the Philosophical Catalog for 1904 free.

**Persons** who pledged sums in aid of the Propaganda Fund of the Cal. S. S. A. are requested to send the amount of their donations to the secretary, W. T. Jones, 1429 Market St.

**Please consult** the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

**A good opportunity** is offered a Lady or Gentleman of good address and ability to solicit advertising on commission, as a side line, for particulars apply at 1429 Market St., San Francisco.

**The JOURNAL** has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

**Please make note.**—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and worn during the recent convention are requested to return them to Mrs. A. E. Wadsworth custodian 1429 Market street.

### NOTICE OF MEETING.

A meeting of the Medium's Protective Association will be held on Saturday evening, the 10th inst., in Friendship Hall, 335 McAllister Street, with Mrs. C. J. Meyers. All members are welcome. T. O. K. DRYDEN, Sec.

### SOCIAL MEETING.

The bi-monthly social of the People's Church was held on Monday evening of this week, at the home of Dr. and Mrs. A. L. Simpson, 708 Golden Gate Avenue. The spacious parlors were taxed to their limit in order to accommodate the assembled seekers for enjoyments which everybody finds at these socials. Mrs. Simpson and her assistants proved themselves adepts as entertainers, and presented a pleasing programme, which was a credit to all taking part. Every one had a good time, and returned to their homes with happy hearts.

### CHRISTMAS IS COMING.

The Lyceum had a large attendance and a fine programme on December 4th. The committee to entertain did nicely, and submitted the following—Recitations Ethel Evans and Harold Hickman, and a song of exceptional merit by Gladys Lehning. The committee to entertain on December 11th will be Mr. Gillespie, Misses Carol Morgan, Merle Colby and Grace Lehning. A programme is now being prepared for our Christmas entertainment at our regular time and place, on December 25th, at 10.30 a.m. sharp. All welcome.

### FUNERAL SERVICES.

The last exercises over the remains of Mrs. Eva Margaret Siesbittel, whose death was mentioned in last week's JOURNAL, were held at her late residence, 23 Twenty-eighth Street, and at the chapel of the Odd Fellows' crematory, where her remains, together with those of her husband who had passed on before her, were incinerated. The services were conducted by Mr. Arthur S. Howe. The deceased was a native of Gessal, Germany. She was a woman of liberal opinions, pleasant by all who

### IMPORTANT ANNOUNCEMENT.

As the tenth annual convention of the California State Spiritualists' Association is to be held in San Diego in September, 1905, a club of not less than sixty members is now being formed to secure a low rate of transportation. Arrangements have been completed with S. P. R. R. Co. for two coaches for the round trip, including side trips and sleeper, at the low rate of twenty-four dollars each person. All wishing to avail themselves of this opportunity can do so by securing from the Secretary of your nearest auxiliary Society, or from W. T. Jones, 1429 Market St. Secretary of the C. S. S. A. A card explaining terms etc., which can be filled out and forwarded to the Sec'y.

### THE PEOPLE'S CHURCH.

A feast of good things was enjoyed by all who attended the above church last Sunday evening. After an interesting talk by Mr. H. H. Nichols, regarding the formation of our earth and the many changes during the interum, which made the conditions possible for man to appear on the planet; the usual singing by the audience and a well-rendered solo by Mr. Gillespie; the pastor, Mrs. Gillespie, then gave answers to questions collected from the audience, which were of a personal, philosophical and scientific nature, and which showed the range of thought and tendency of the thinkers of to-day toward the spiritual interpretation of the philosophy of life. The speaker showed great ability, and the answers were listened to with marked attention. Two young men united with the church.

### CHRISTENING SERVICE.

At the residence of Mr. and Mrs. H. U. Prindle, on Thursday evening, December 1st, in the presence of the family and a few intimate friends, Mrs. Anna L. Gillespie performed the ceremony of christening their grandchild, daughter of Mr. and Mrs. Delano. The parlors were lovely with flowers and ferns. Mr. and Mrs. W. A. Desborough were sponsors. Little Ursa Prindle, the tiny aunt of the baby, robed in white, with her sweet little face aglow with the pride she felt, carried the baby in her arms and presented it for christening. It was a beautiful picture and will never be forgotten by those who witnessed it, as the shower of rose leaves fell upon the little one, there was scarcely a dry eye in the room. A most dainty collation was served, toasts and responses following, and Dorothy Virginia started on the journey of life, laden with the love and good wishes of all present.

G. P. FRECHTEL. G. W. KEELER.  
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VOL. 41.

W. T. JONES  
EDITOR

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 17, 1904.

1429 Market-st.  
Between 10 & 11th-Sts.

No. 51

## NOT DEAD.

BY G. W. SANDFORD.

Ah! once again are we bereft  
Of loved one by the hand of Death.  
We hope and trust its future home  
Will be for aye where angels roam.  
No more let scalding tears be shed—  
Tho' he be gone, he is not dead!  
He to a higher life is born—  
Death is a resurrection morn!  
We know our faith was very great  
That friends would meet him at the  
gate,  
And guide him to the realms of bliss,  
That far excel the joys of this.  
Then grieve no more for all is right,  
Tho' he has passed beyond our sight,  
His loving soul will linger near  
To fill our lonely hearts with cheer.

And yet we sometimes pause and think,  
As one who stands upon the brink  
Of the mighty stream that bears away  
Our dear ones from our sight each day—  
Why are things thus, that all must go  
We love so fondly here below,  
And launch upon that stream alone,  
And leave us here in grief to mourn?  
E'en babe, with all its loveliness,  
Is torn away from mother's breast—  
Borne from our sight to its new home  
Of life within the great unknown.

And ever does the ebb and flow,  
As life's strong currents come and go,  
Bear in a barque with child for earth,  
Another out for heavenly birth.

## ODE

To the Don't Worry Club.

BY H. W. BRACKEN.

You who are listless and moping,  
Sit dismally twirling your thumbs,  
And gloomily worrying and wishing,  
For something that thus never comes.  
You might just as well, foolish mortal,  
Expect you'll by lightning be struck;  
One will happen as soon as the other,  
Don't sit around worrying for luck.  
Worry at most is a parasite cub,  
Discard it all for the Don't Worry Club.

There is a say, a good and a true one,  
Take courage, ye poor one that delves,  
With a stout heart so nobly, that heaven  
Helps those that first help themselves.  
And you'll find if you wish a good fortune  
A pretty good way is to tuck  
Up your shirt-sleeve, start and find it—  
Don't sit around waiting for luck.  
Cleanse all your worry in a cheery wash  
tub,  
Then be white as snow in the Don't  
Worry Club.

You may pine and mope on for ever,  
Find fault, worry and growl over hard  
fate;  
But you had better remember the proverb,  
And act on it ere it's too late.

You may whine and grumble for ever,  
Just so long you will find you are stuck  
In the mire of worry and debasement—  
Don't sit around waiting for luck.  
If all gloomy cares give you a hard rub,  
You discard it all in the Don't Worry  
Club.

There is wealth to be had, go and seek  
it,  
And with it get honor and fame;  
By the sweat of your brow you can gain  
it,  
And carve for yourself a proud name.  
But to do this take tack and ambition,  
Persistency, hope and some pluck;  
Are you ready? Then worry not a  
moment—  
Don't sit around waiting for luck.  
All worries drive now from your central  
hub,  
And shine as a star in the Don't Worry  
Club.



## OUR NEXT DOOR NEIGHBORS.

BY CHARLES DAWBARN.

WE roughly divide our mediums into three classes. We count their several phases as material, mental and spiritual. Perhaps philosophical would be the better definition of those who become the mouth-piece for spirit teachers. By all alike the "divide" must be reached, for the mortal can go no further. At best it is a region dark, drear and foggy. The ordinary public seance tells that tale, and the history of Wilson and Dallas proves that even if there be attempted privacy the foe can enter as easily as the friend. The intercourse may at first seem both amusing and attractive, but it is dangerous to both mortal and spirit.

It is not the intention in this article to attempt to follow the career of an advancing spirit. In the absence of reliable facts or proofs we leave that to theosophical adepts. But we have here statements of reputable witnesses still living, and experiences in harmony with those of numbers of investigators, from which we may learn lessons much needed in these days, when public phenomena have become objects of general suspicion.

It's a common experience for some cautious and critical investigator to watch and wait for months before he avows himself convinced that spirit return is a demonstrated fact. He has learned his lesson, and declares that he knows it to be a truth, for he has had the evidence. Soon after he reads an article headed "exposure," and learns that his respected medium has been captured with wigs, cheese-cloth garments, etc., as evidence of fraud carefully prepared. He still believes that what he experienced was without fraud, but all the same he becomes silent or talks learnedly of the unknown powers of the "sub-conscious self," and perhaps joins the S. P. R.

The present writer has, so far, failed to capture a single sub-conscious self and bring him into court. Sub-conscious self may or may not have the powers ascribed to him, and may or may not be so suggestible that he cannot help being a first-class liar; but there need be no doubt of the presence of our "next door neighbor." Every public seance with a genuine sensitive as high priest or priestess, has the ear marks of this truth. Let us see what is reasonably proved by such genuine experiences.

1.—All classes of spirits alike must come to the edge of the divide where "next door neighbors" dwell, if they want to communicate with mortals.

2.—Even the most advanced spirit must be limited and befogged by such a nearness to earth life. He may not be injured or enslaved by any foe, but he becomes bespattered with mud and mentally befogged.

3.—A pure and unselfish motive is no protection to the mortal from spirit foes, any more than it protects him from lightening and flood. The authors of the work we have quoted were true and loyal to their spirit friends, who were also true to them. Yet conditions favored the foe, and independent mediumship lost the battle.

4.—It is true the advanced spirit may be more powerful than any foe, but he stays in such an atmosphere no longer than is necessary for his labor of love for some mortal. Yet he can be thereafter simu-

lated so skillfully that the mortal rarely finds out the deception.

5.—Every class of spirit, whether advanced or not, is dependent on a sensitive mortal for any intercourse with earth life; and a mortal, unless he be a sensitive, can greet no spirit, whether friend or foe.

There are powers of clairvoyance, etc., possessed by many sensitives which, it is now claimed, belong to a man's sub-conscious self. Whether or not that be so, it is absurd to suppose the mortal could have any power superior to that of an advanced spirit. Across the divide that mortal sensitive will face the same law of limitation, and the tremendous influence of suggestion. That his vision is suggested is proved by the fact that very rarely do two clairvoyants have the same vision. Mortals have been in the habit of taking such visions in a mass, and sorting them into a semblance of harmony upon which a religion of belief has been erected. Clairvoyants who find dead bodies, locate mines, and tell tales of spirit life, are emphatically "next door neighbors."

Nature's progress is a system of steps. You cannot climb up to number six, and then jump to nine. Each step is a foothold of experience that cannot be missed. The returning spirit may come swiftly as he please, but he can miss no step. The mortal has his rigid limit, after which, and until the next step has been climbed, he will know, see and hear that which is above him only by suggestion. The clairvoyant who outreaches the divide becomes subject to the law of spirit life, and, like our spirit visitors, will be limited and twisted in the tale he tells the rest of us by the power of suggestion from one side or the other.

When we apply such logical deductions to our personal and seance experiences with mediums, we begin to see why exposures are becoming the rule rather than the exception in physical phenomena.

Let us remember that every mortal crosses the divide to become a spirit, and that many linger as near to earth as possible. Of course all classes alike while thus near may exchange greeting with mortals somewhat easily. But those who aspire and progress, and are not



held back by the immediate effect of their earth lives, soon reach other vibrations, and gradually become further away and less accessible. So while we may meet the good and pure, we are sure to rub shoulders with those who are real settlers, and therefore "next door neighbors." They are largely those who, if we had known them in earth life in their true selfhood, we should certainly have avoided, unless ourselves already "neighbors." They are where they are from lack of progress, and may have been there years, or perhaps centuries.

[To be continued.]

#### MEDIUMS' PROTECTIVE ASSOCIATION.

The above association held its regular monthly business meeting on Saturday evening the 10th inst., at Mrs. C. J. Meyer's Hall, 335 McAllister Street. After transaction of business and the order for the good of the society—which means the welfare of the mediums, the growth and prosperity of Spiritualism everywhere—a lively discussion was had relative to the unjust legislation and unwarranted attempt on the part of the supervisors of the city and county of San Francisco to enforce the collection of a license tax upon the endorsed workers and ordained ministers of the Spiritualistic religion, holding certificates issued by the California State Spiritualists' Association, incorporated under the laws of California. It was clearly shown by the speakers that the ordinance, so far as it includes our ministers and demonstrators of our philosophy, phenomena and religion is purely class legislation, which is contrary to the fundamental basis of a free republic, and equally dangerous to the injured and suffering party and as well, whomsoever may for a time profit by such unlawful measures. A resolution was adopted to print circulars setting forth our grievances in the premises, and demand our rights to a fair and equal privilege with other religious bodies, who derive their power to exercise their divine gifts for the betterment of humanity, and to worship God according to the dictates of their own conscience, from the same source, viz.: the secretary of state, under the great seal of our commonwealth. The committee having the above matter in charge have prepared a petition to the Board of Supervisors, requesting the repeal of the ordinance. If the petition comes your way, please sign it.

**Those who Know** themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

#### COMMENTS.

"Of making books there is no end," and the making of magazines is included in the modern version. The New Thought publications are far greater numerically at the present time than the Spiritualistic, while several Spiritualistic journals have a New Thought department.

This certainly seems logical, for as J. P. Cooke says in his article under the guise of New Thought the life of Spiritualism is having a revival from one end of the country to another.

And why should it not be so? As soon as man is demonstrated to be a living soul, why should he not begin unfolding his soul attributes while a dweller in the house of clay?

Returned spirits state that a man's station in the after life is determined by his unfoldment in the earth life. Not so much his intellectual as his spiritual development establishes his status. The worth of Spiritualism then is "to turn people to the inward light," which, shining in every man, will, if he gives it way, be the light to his path and the guide to his feet.

To be in the abnormal vibrations of mediumship, to quote Dawbarn's thought though not his words, is not an unfoldment of the powers of the individual soul. Such an unfoldment is normal, and results in no disaster.

A controlled medium is but the hypnotic subject of an unseen power. The impression left by the hypnotizer may result beneficially or injuriously according to the wisdom he possesses. Whether one will be such a subject or not is for himself to decide, but he certainly should know the dangers as well as the benefits of such a surrender of his will.

There is no good thing that may not be so abused as to become a bane instead of a blessing. And in nothing is this more clearly done than in mediumship. But there are phases and other phases—some more and some less abnormal. Those phases which leave a man normal must, in reason, be of the most advantageous to all concerned. Nothing which injures another can be a lasting good.

Good may be said to be relative, and the advancement of the race may demand the sacrifice of the individual. But the matter of sacrifice is coming to be looked upon as a remnant of barbarism, which

modern invention can and will overcome through the power of the inner light.

The forces of nature and not his fellow man should serve man. These forces are controlled by laws called occult to-day. To-morrow these laws will be as plain as the law of attraction or gravitation. The wizard of the coming time will be he who can harness nature's forces.

These forces are harnessed by the spirits who return and reveal themselves by the marvels of physical manifestations. Man, being himself a spirit, may learn and exercise this same power. In the effort to compass this achievement some seem to have turned from Spiritualism to new gods. Seen aright such effort is not apostasy, but rather a greater consecration to the true idea of Spiritualism.

COMMENTER.

#### OAKLAND NOTES.

##### PEOPLE'S MISSION.

The Sunday evening meeting at the People's Mission was marked by great enthusiasm. Mrs. McEvoy gave an inspirational address—"Judge not lest you be judged." Mrs. Nelson gave messages, and Mrs. Balcom, a sister of Mrs. Logan, who worked so long and so faithfully on this coast, was controlled, and treated a gentleman in the audience who was suffering, thereby bringing him relief, for which he was thankful. The meeting was successful in its results, even though the audience was small.

One of the features of the People's Mission is healing, which is carried on every day. Several patients attend for treatment, some staying in the Mission at night.

The psychometric class on Monday evenings attracts quite a good attendance. On Tuesday Mr. Cook addresses the Success Club. Wednesday is a rest night, when visitors are welcome, as they are, in fact, at all times. Thursday night is devoted to a general consultation or conference, when those present exchange thoughts and burnish up their ideas. Friday night is devoted to a message meeting.

As rapidly as members present themselves, classes for afternoon study will be formed.

Mr. Perkins has removed to San Pablo Avenue, near Nineteenth Street, where he gives readings, etc., and also holds meetings in the Odd Fellows' Hall on Tuesday and Friday evenings.

#### CALIFORNIA S. S. ASSOCIATION.

I wish to acknowledge with many thanks the receipt of three dollars from Mrs. Sadie Eberhardt, as her donation for the months of September, October and November to the propaganda fund. It was earnestly advocated by many at the late convention that an opportunity be given to our endorsed workers to donate the net proceeds of a meeting or seance once in three months to the state association, to enable the board of officers to carry out the work planned for them to do by the convention. Let us hope that fate will so abundantly bless our mediums with success that each may be inclined to respond as did our good sister.

W. T. JONES, Sec.

#### PERSONALS.

Mr and Mrs Gillespie have moved to a large and commodious flat at 631 Van Ness Avenue.

Mr Mrs G. J. Pahl, after an absence of ten months, have returned and were welcomed by many friends at the People's Church last Sunday night.

Dr Rudolph Gerber, late president of Johannesburg Spiritualistic Society, made a call at this office. We bespeak for him a cordial greeting.

#### SUNDAY EVENING MEETINGS.

##### TOMORROW.

Covenant hall—Odd Fellows Building, Miss Mae Hunt, lecture and messages.

Friendship hall—At 335 McAllister St. Lecture and Messages. Mrs. C. J. Meyers

Oriental Hall—Madame E. Young and Mrs Sarah Seal, Lectures and Tests.

Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.

Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd, floor, 10:30.

Mrs. M. Bird, messages 235 Larkin St. at 8 p. m.

Mrs Sadie Eberhardt, messages, 267 San Jose Ave., near 25th.

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## PSYCHOMETRIC DELINEATIONS.

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G. H. L. E.—With this influence I get a condition of regrets. I feel sometimes as though earth life contained little for me, but there are changes at present of a nature that seemingly are not bright. But hold on to life. There are times when it seems almost impossible, but there are changes that will be for the betterment of your condition; and there are also changes of a nature that will bring you comfort, though at the beginning it would seem as though nature had robbed you of a power your being demands.

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It is for you, and we want you to be more careful of the physical, and you will receive help from the higher powers, and all will yet be well.

Truth.—With this influence I get a condition of rest. I feel when my day of toil is over I love to rest and ponder. I want to tell you to sit for a few minutes every evening and concentrate on the thought—desire the divine power within you to unfold. You have it. In fact, you are bubbling over with it. You are very prophetic, and will be one to do much good. Desire God to strengthen you in this work, and all will be well.

## “ALICE” MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium.

Alice's messages will be greatly missed by the readers of the JOURNAL this week, as will be seen in another column that Mrs. Gillespie is moving, and thus the line is temporarily broken. All will be well next week.

Even the practice of spirituality belies itself when the baser passions control in privacy, however good the intentions in life's daily plans,

## PEOPLE'S CHURCH.

The above church celebrated its first anniversary last Sunday night at Elks' Hall. At 5 p.m., as previously announced, a large number of the members met in the banquet room and partook of light refreshments, served in a most unique and modern style. Every one bringing a lunch, cup, saucer and spoon, thus distributing the labor among the many and making it light upon all.

An election of officers was held with the following result:—President, Mr. E. W. Briggs; vice-president, Mrs. C. Wermonth; treasurer, Mr. W. T. Jones; secretary, Mr. H. U. Prindle; directors, Mr. J. Shaw Gillespie, Mrs. Alice Briggs, Mr. W. A. Desborough, Mrs. Josie Stephenson and Miss Madeira. Under the leadership and teaching of of their beloved pastor, Mrs. Anna Gillespie, and the great harmony always prevailing among the members, and the influence of the socials held bi-monthly over all, the church has had a phenomenal growth and prosperity, which augurs well for its success in the coming year.

The subject of Mrs. Gillespie's discourse was “Am I My Brother's Keeper,” which was handled in an able and logical manner, showing that man may be during some period of his life the keeper of his brother, and in turn be dependent upon others; yet it is the great law of life that progress must be attained by individual effort—for perfection is the aim of human life.

## DEDICATION SERVICES.

The dedicatory services to inaugurate the Church of the Soul, 619 McAllister Street, took place on Sunday evening, the 12th inst., Madame Young, pastor, and Mrs. Sarah Seal, assistant, officiating. The exercises were opened with instrumental music entitled—“Victory at Last,” by request of the arisen Brother Newman. Mrs. Seal gave the invocation, which was followed by congregational singing. The subject chosen by Mrs. Seal for her lecture was—“The Church of the Soul,” portraying in a grand and eloquent manner its definition and spiritual meaning. At the close of her remarkable lecture, she received the hearty applause of the audience. She was followed by Madame Young, who seemed to be baptised with additional spiritual power for the occasion, and voiced the messages, which were fully recognised and convincing. Thus a new star is visible in the firmament of the spiritual domain. May it shine and bring joy, comfort, hope and a positive knowledge of immortality to all who may come under its radiance.

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SAN FRANCISCO, DECEMBER 17, 1904.

## VITUPERATION, DEFAMATION AND ABUSE.

THE words of the heading to this article have always been the weapons used by the average clergyman when attacking any *ism* not in harmony with his ipse dixit. The people of Los Angeles are being stirred from center to circumference by one Dr. Frank De Witt Talmage, who is delivering a series of twenty lectures in that very religious city. The *Times* and *Examiner* of Los Angeles have each published a synopsis of his inhuman and unchristian attack and tirade, on November 27th, against mediums and Spiritualism. It should be bourn in mind by all fair minded people that this eloquent (?) sermon of the series may be none other than a re hash of tirade delivered some years ago by the senior Talmage in Brooklyn, N. Y. in which he said that if all the raps, messages, books, literature and every thing of whatever kind or nature which had been said or done in the name of Spiritualism, could be gathered together, and that he could by one stroke or sweep of the hand annihilate it from the face of the earth, and obliterate it all from human consciousness, it would be done. It would seem that such a statement, wish or desire is sufficient to make angels weep, and call for a repitition of the words of Jesus when he said—"Father, forgive them, for they know not what they do." Query—If Dr. Talmage, sen., could have accomplished the feat above mentioned, pray how much of the Bible would now remain to guide, console and comfort its believers?

### FROM ANIMAL MAN TO ANGEL MAN.

BY J. P. COOKE.

SPIRITUALISTS being thoroughly human, it follows that no humane concerns are foreign to the heart and thought of genuine Spiritualists.

Among them are many who are convinced of continued existence,

but this is not enough. It is not the fullness of life, power, health and harmony which they need. Life should and may be a blessing, not a penalty.

'Tis life, of which our nerves are scant—  
Oh, life! not death for which I pant;  
More life and fuller that I want.

To rise into conscious joy of that real inner life is the human task and duty of every soul. It is the goal of the spirit. We realize it as we draw nearer and nearer to the divine attraction. Call it how you will.

Jesus has been placed by human minds in every position from absolute divinity to perfected humanity. But whatever else he was or is he is surely a truth teller, a friend to man and a brother, to those who will so receive him. He says that death can be abolished if humanity will but receive the truth as it is and as it must ever remain.

Practically considered what does this mean for us? Among other things it means that we can overcome our darkness with light. We can overcome our evil with good. We can overcome our selfishness with charity. Then come and let us prove our love, our sympathy, our mutual forbearance with all men.

We are all launched upon this ocean of life—whose currents start from God and return to God. Each one of us must find a channel through it, or a current to bear us on and up. Then let us all strive. As Frank Harrison has truly said: "Living with the spirit our manners soften, our words become more kind and gentle, and cease to wound or disturb, and our action in life becomes unselfish and right. We unfold and bloom into a full, rich and blessed life here and now. Noble character is made by the spirit. With love for Good or God we change from animal man to angel man. We are different beings. It is a grand new birth, a splendid regeneration, a final victory of spirit." This is the victory I crave for Spiritualists. The actual regeneration of the carnal, mortal man. We must idealize the sensuous and spiritualize the whole life.

If, as I believe, Spiritualism has a noble career to live—a mission to bless humanity—then all human interests are its own interests. It must be broad. It must do good and become good by use. It must do something noble in order to be something noble.

To gain heaven—its harmony and happiness here and now—we must live the deep, interior new life—the life of beneficent action—the life of spirit. In this way only can we attract spirit to us and outgrow the "fogland" of death and darkness.

The regeneration of Spiritualism means the regeneration of the individuals who compose it. The rank and file must help and be in earnest. Let us be known to the angel world as true, human children, and if we are called Spiritualists, it must not be in irony at our moral and

ethical poverty, but in the spirit of sincerity. Life is spirit—death is darkness and poverty.

The advent of modern Spiritualism has stimulated thought the world over, to a great extent. The significance of the mental revolution that is taking place is being more fully revealed to us.

The advance approaches very near to the heart of the citadel. The questions discussed are fundamental. Such as the being of a self conscious Deity—the Master of all life; and the fact of personal continuance beyond the grave. The line of distinction between material and spiritual things. The dispute hangs on invisible threads of logic. Now the conservatives occupy positions which radicals of forty years back could not thoughtfully assume.

The next step in the progress of liberal thought must be towards the realization of all the ideal supports of mankind, the spiritualizing of the secular, the lifting up into heavenly places of this world's activity, the transfiguration of our common life.

As O. B. Frothingham said: "If by religion is understood the striving after perfection in intellectual things by the untrammelled pursuit of knowledge, in social concerns by the exercise of fraternal kindness, in the spiritual world by aspiration towards a complete surrender to natural law. Every free thinker will encourage that and will do what he can to promote it."

The Spiritualists hold to the idealistic hypothesis, as their name implies. They believe with Socrates and Plato and Jesus and the whole noble line of mystics and illuminated souls all down the ages.

Browning in his "Paracelsus" anticipates the doctrine of evolution. Emerson in his "Nature" reiterates this grand prophecy:

A subtle chain of countless rings,  
The next unto the farthest brings,  
The eye reads omens where it goes,  
And speaks all languages the rose;  
And, striving to be man, the worm  
Mounts through all the spires of form.

All the great scientific questions concern Spiritualists, because that form of cosmic philosophy is commensurate with life in all its dimensions. Science has already gone so far that it announces the unity of creation—the absolute order and law—one continuous force (spirit)—the inner life of all things—with progress as the goal of life as created. God changes not.

The eternal beauty exists for those who have eyes to see. The question of the problem of being is answered not in a book, but in a life. Spiritualists must prove their faith by their noble lives—for goodness only is truly immortal.

On this foundation the human heart with its qualities of mercy, pity, peace and love, its sentiments of justice and equality, its hunger for advance, its idea of goodness builds up a very noble and benignant conception of deity, and gives the sure hope of moral perfection, the realization of God in the life of man.

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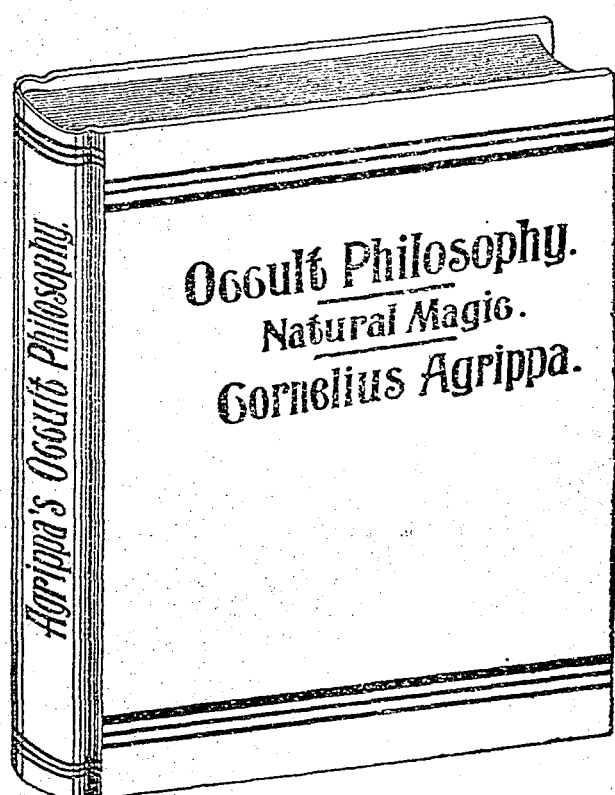
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## LADIES' AID SOCIETY.

The third monthly entertainment of the Ladies' First Spiritual Aid, was a complete success. The committee—Mrs. Howe, Wood, Riley, and Morrill assisted by Mrs. Starks did all in their power to make it pleasant for the visitors. A programme of fourteen numbers of great merit was excellently rendered and enjoyed. Ice cream and cake was served. Mrs. Norton furnished good music and the young people enjoyed dancing for more than an hour. The committee having charge did great credit to themselves. A silk spread was drawn, ticket No. 28 being the winner.

## MEDIUM'S FUND.

The Friday night meeting was held in Odd Fellows' Building, Room 8, under the auspices of the Ladies' Aid Society. Mr. Eberhardt gave the invocation. Mrs. Eberhardt gave the messages which were very interesting. The attendance was good. Mrs. Jennie Robinson will favor us at our next meeting. We thank Mrs. Eberhardt and her guides and all who have so kindly assisted us. The mediums receive no recompense for their services at these meetings which are for charitable purposes. We wish to thank Mrs. Howe for her services the previous evening. Mrs. Mayo, Chairman.

## IMPORTANT ANNOUNCEMENT.

As the tenth annual convention of the California State Spiritualists' Association is to be held in San Diego in September, 1905, a club of not less than sixty members is now being formed to secure a low rate of transportation. Arrangements have been completed with S. P. R. R. Co. for two coaches for the round trip, including side trips and sleeper, at the low rate of twenty-four dollars each person. All wishing to avail themselves of this opportunity can do so by securing from the Secretary of your nearest auxiliary Society, or from W. T. Jones, 1429 Market St., Secretary of the C. S. S. A. A card explaining terms etc., which can be filled out and forwarded to the Sec'y.

## OBITUARY.

Mrs. Francis M. Benjamin, mother of Mrs. D. N. Place, of this city, passed to higher life on October 20th, 1904, at the ripe age of 73 years. The funeral services were conducted by Mrs. Mary A. Wells at the chapel, Odd Fellows' Crematory, on Sunday, October 23rd. Appropriate music was rendered by Mr. John Koch, Mrs. F. Rogers and Mrs. C. Weld. A large number of friends were present to pay their last tribute to the memory of one beloved by all who knew her.

**NOTE.**—The above was inadvertently omitted in the JOURNAL at the proper time, for which the JOURNAL now makes apology.—ED.

## COVENANT HALL.

Miss Mae Hunt's lectures continue to attract good audiences each Sunday evening at the above hall. Her subject on Sunday night was "The Missing Link." The speaker illustrating the meaning of her subject by saying that a human being on the voyage of life without the knowledge or consciousness of his true relation to the universe as an individual spirit, was likened to a ship at sea, without chart, guide or anchor—uncertain as to destination or safety—while the ship required an experienced mariner in whom implicit trust could be placed to guide her to a haven of safety. So, when an individual soul has been awakened and enlightened as to his relation to the universe, and through his many conflicts and bitter experiences, at last he becomes conscious of his oneness with all divine power in whom, sooner or later, all will place their trust.

## COMING EVENTS.

The social of the People's Church on Monday evening, December 19th, at 610 Fillmore Street, where a pleasant time is assured. All are welcome.

The children's Lyceum Christmas entertainment takes place on Sunday, December 25th, at 10.30 a.m. Come everybody and make the children happy.

The Rev. C. Hall Cook, Ph.D. of the Society for Psychical Research, London, England, will give a stereopticon lecture at Golden Gate Hall, 625 Sutter Street, at 8 p.m. on Sunday, December 18th. The subject will be "Scientific Proof of Life after Death." Mr. Cook will aim to show that the philosophical conception of man as a tripartite being is verified by the modern discoveries of telepathic communication, and of the existence of a finer or etheric organism within the physical body. An attractive feature will be stereopticon illustrations of specimen psychograph photographs which demonstrate the fact of a border land telepathy, and of the reality of an astral body here and now and hereafter.

G. P. PRECHTEL. G. W. KEELER.  
LENA M. SNOOK.

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VOL. 41.

W. T. JONES  
EDITOR

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 24, 1904.

1429 Market-st.  
Between 10 & 11th-Sts.

No. 52

## THE CHRIST CHILD.

BY MRS. MOLLIE S. PHILPS.

Written Expressly for the "Journal."

Hark, the Christmas bells are chiming,  
Ringing sweetly, clear and long;  
And all through their silver tinkle  
We can hear the angels' song,  
Bursting forth in glad hosannas,  
Singing 'tis the King's birthday;  
Lo, we come with joy and gladness—  
Point to Him, the Life, the Way.

Ages, long ago the shepherds,  
Wise ones watching o'er their fold,  
Gave to earth the joyful message—  
Of His coming they foretold.  
And, when in the manger lowly,  
He was born on Christmas day,  
Sang the stars with joy together,  
As they sing always away.

Ages pass, and still the story,  
Of the birth of Christ is told;  
Time but gives it greater glory.  
To the young as well as old.  
Crowned with thorns we ever see Him—  
He, who came with halo'd head;  
By these thorns and bloody tear drops,  
Up the hill of life we're led.

For they say in letters golden,  
Ever must we tread the same;  
For within each breast we find there,  
Mention of the Saviour's name.  
Christ within, the hope of glory,  
Born thro' sorrow and thro' pain—  
Born within a manger lowly,  
Earthly cares and sordid gain.

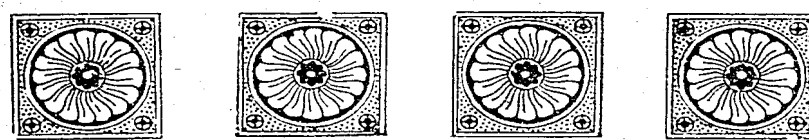
As the thorns are ever piercing  
On your brow and on mine too;  
With each drop of blood that's started  
More the Christ child comes to view—  
More of love and deepest pity—  
More the great desire to live,  
But to help and lift our brother,  
To receive, that we may give.

And the quickening of the spirit  
Of the Christ child born to each,  
Clasps us in his arms so tender,  
Gives the right—Him, us to teach.  
Ever shall the bells chime sweetly,  
Ringing longer with each year—  
Ring in joy and ring out sadness,  
Brighten hope and banish fear.

For within His pure life's pages,  
Read the story for us all,  
He hath risen to heights of glory,  
From the body's lowly fall.  
So to-day we crown him Master—  
Master over life and death—  
As we grasp the lessons taught us,  
More we'll praise Him with each  
breath.

WISHING ALL OUR READERS

Merry Christmas.



"Peace on Earth, Good-will to Men."

## BORDERLAND.

### OUR NEXT DOOR NEIGHBORS.

BY CHARLES DAWBARN.

So all spirit communion implies the possibility of such companionship; and, of course, the public seance is the worst possible "gate ajar," because it is almost certain to contain a lot of mortals who belong to the "neighbor" class of spirits, although still on this side the divide. Hence it must be the rare exception when the collective attraction of these curiosity seekers and test hunters does not reduce all alike to the vibratory level where fraud becomes a natural effect. If there were no developed sensitive present the immediate effect might be invisible to mortals, but the physical medium has usually been slowly and carefully developed into the best possible instrument for threshold use. One of the results of all

such development is extreme susceptibility to suggestion, from either spirit or mortal. There are, we all know, pure fakes and make-believes for whom the Delaware whipping post would be none too good. But we are now discussing the effect of suggestion on the genuine sensitive.

When a sitter thinks fraud he suggests fraud, and sooner or later the sensitive falls a victim to that suggestion. The sensitive young man or woman who once becomes the tool of the public seance, is almost sure, sooner or later, to be subjected to a genuine exposure of fraud in whatever may be his or her particular phase. The psychometric sensitive can be suggested into gathering a kit of burglar's tools; and the cabinet sensitive can be, and sooner or later will be, suggested into gathering a kit of wigs and cheese-cloth robes. Among our next door neighbors are plenty who enjoy the fun of suggestion and aiding in any such deception. This being a natural consequence of visiting acquaintance with next door neighbors the well-meaning sensitive cannot escape, and the

well-meaning sitter may find himself fooled to his heart's content. So the exposure may either implicate the mere fake, or uncover suggested rascality by a genuine medium. The only possible remedy is to make and hold such scientific conditions as will protect both sensitive and his mortal sitters. The "neighbor" is beyond capture, but may safely be watched as a suspect.

Every phase of phenomena is valuable as demonstrating human immortality, but we see that very immortality may be a curse as well as a blessing. Any phase of mediumship, used for a living, may be just as uncertain, as it is, of course, subject to suggestion, but the sitter must take the chance of neighbor fraud, with no hope of legal protection. Yet more, spirit identity is always doubtful. If fairly proved to-day it may be simulated to-morrow, for the sitter neither sees nor hears across the divide where these neighbors hold revel.

For many a reason, often discussed in these columns, spirit communion is, and must always be, of limited value to the mortal. We learn through it our own immortality, and something of the lives of our near neighbors. Beyond that all is uncertain and befogged. We learn that the earthling, having cast his skin, crosses the divide. How far he travels and how rapidly, depends upon himself. But each of us can with certainty determine where our selfhood will first make its new home across the divide. It is altogether a matter of thought, for any action without thought can have no spiritual effect. Let us watch our thoughts. If they are all of earth then we belong close to the edge of the divide. Many a disappointed and disheartened man becomes religious, and thinks his nature is changed. In reality he is merely the under dog. Let him get on the top and this life is good enough for him. Such religion is itself close to the divide.

A man can tell himself, even if he does not tell his neighbor, whether his ruling desire is love for his fellow man; or whether his great desire is for stocks, bonds, houses and acres, with earth appetites and passions uppermost. If they are he stays as close to earth as the divide will permit. As he



outgrows his old self. He gets further away.

We get in such histories as that of Wilson and Dallas a certain spectroscopic view of the hell manufactured by earth passions carried into spirit life. Those who escape this experience have necessarily very different surroundings. Mediums and theosophists alike tell us that tale, but of its details we gather nothing reliable from either of them. Though possibly true, they are but imaginings for the mortal. The all important point for the investigator to remember is that when he crosses the divide he will rest there, or move on according to the thought-manhood he has built up for himself.

He may sit alone to-day seeking spirit phenomena, or in a choice family circle where exposures are unknown; but, all the same, he is still close to the divide, and next door neighbors are not far off. If he longs for spirit growth that would insure spirit progress. He must learn to think it. Yet if he becomes too spiritual, he is soon unfitted for earth life as it is, and becomes more or less a martyr.

There are many of all classes, nations and races close to the border, where it seems, for the most part, a second edition of to-day, adapted to changed conditions.

There are also, as we venture to believe, schools of life in the beyond, where at last man seems to attain a development of wisdom and power almost divine. But such a development can only follow an earnest desire and constant effort for progress. Every step of such progress carries the spirit further away from the divide, and therefore further from us. If we ourselves keep in the path of progress we are doing our part in this life. We shall not be troubled by exposures here, nor linger among the next door neighbors when our earth life is finished. That seems to me the all important lesson from this remarkable experience of Wilson and Dallas.

THE END.

San Leandro, California.



The Editor is not responsible for the opinions of correspondents.

MRS. MAUD CHESBRO.

While our test case was in progress two years ago, those who were ordained under the State Spiritualists' Association stood strongly for Spiritualism as a religion, and we are glad to see that this idea has become prevalent.

In our former trial two years ago we were not allowed, in the lower court, to present any evidence showing that Spiritualism was a religion, and that we were ministers

of a regularly organized body. So, when appealed to the superior court Judge Smith gave another religious body the right to be taxed when others were not. We ordered a trial where we could prove Spiritualism. In this trial the judge ruled that our funds being small we could not demand a jury, and so awaited the issue. Being that the prosecution was dismissed the case.

In our present trial we were allowed to present the evidence for our religion. It is a matter, and so as before we cannot present any evidence of personal work. Any such evidence could swamp a court and is unnecessary. The prosecution himself stated that he had nothing to say against our proceedings as a religious body. If pay was taken he thought it could be imposed. He stated that the Catholics receive for a silent mass, two dollars up for a high mass for the recipient's spiritual welfare: so we receive a dollar for a religious material and spiritual recipient.

If we had won in this trial it would have been no different. Magnetic healers have lost theirs alternately. The superior court, as we understand the law here, will be no difficulty, it is forthcoming to have a law established.

I wish to further state a well known fact that the societies here under the association, as well as the conduct no shows, but religious services and a commendation to the order. Spiritualism is gaining in Angeles, as attested by the well-filled halls. The harmony than ever before. Officers and representatives of Truth Seekers, as well as aided well in this last pronounced stimulus of Spiritualism called from Dr. Talmage, who answered from the rostrum of different societies. Professor Loveland ably replied at the Spiritualist Mission.

For three consecutive nights at 118½ S. Spring Street, p.m., commencing December 1st, Professor Loveland lectures on buried history, including archaeological discoveries in Europe, Asia and America, hearing the story of Babylonian life ten thousand years ago.

MRS. MAUD CHESBRO.

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## "ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium.

Thomas Newman.—The way is left for me to again come to the circle and bid my old friends a Merry Christmas. Many of my old friends have changed somewhat, and the differences between the minds of people are not as great. Love is after all the great redeemer, and only that will make the world better. To my dear wife I would say, "I know how troubled you are and try to help you, but find it difficult at times to reach her when most needed. The time will come when the spirit world will not be so far away, and the veil will be withdrawn that shuts us away from you. The cause of Spiritualism will be built up and will be the leading thought of the near future. Tell my friends not to be discouraged, for the dawn is not far away. I was at the dedication, and want to thank them for the music. They will prosper and build up a strong force for good. A Merry Christmas and a Happy New Year to all.

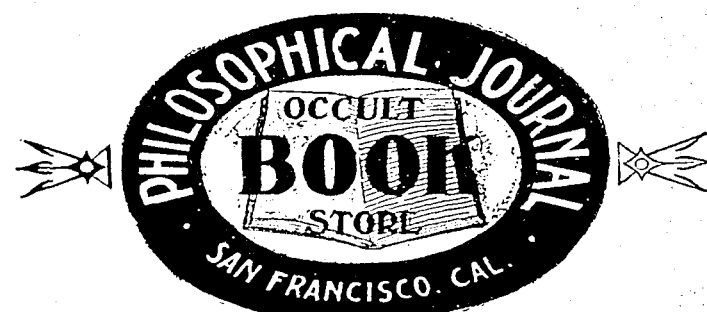
Thomas Brady.—This is for Cennie, and, Oh! how I have tried to send this message. My dear, you will be lifted from the conditions that hamper you soon. You have felt so alone—so depressed—but you are doing the work that is given, and surely your reward will come. We are near you and as far as your life runs will help you. Margaret and Will are with me.

John Spencer.—I wish to reach my old friend Albert Way. Tell him that he will know it is the John he used to know. When I tell him that I have both arms, and that the one he cut off is as good as new. Tell him also that his sister Amy and boy Jo are with me, sending love to Lizzie and Albert. This is a great world and lots to learn, but plenty of time to do it. I have found the old teacher, Mr. Ayers, that we went to school to, and he seemed to be so glad to know that I had not forgotten him. Love to all.

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Orient Hall, 1416 Sutter Street, Lectures and Conference.

Mrs. Sadie Eberhardt, Messages, 267 San Jose Ave., near 25th.

Covenant Hall—Odd Fellows Building, Miss Mae Hunt, Lecture and Messages.

Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd floor, 10:30.

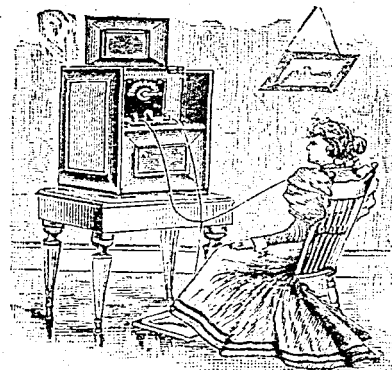
Friendship Hall—At 335 McAllister St. Lecture and Messages. Mrs. C. J. Meyers

Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.

Church of the Soul, 619 McAllister Street, Lecture and Messages. Mme. E. Young, Pastor; Mrs. Sarah Seal, Assistant-Pastor.

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W. T. JONES.

EDITOR.

Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, DECEMBER 24, 1904.

## COMMENTS.

The Rev. F. De Witt Talmage has poured out his venomous tirade upon Spiritualism. He has, in truth, harmed no one but himself, for one who is capable of thinking such thoughts as those to which he has given voice, has set up within his own being the vibration that must ultimately result in disintegration.

\* \* \*

He has given to Spiritualism advertising that, if paid for at advertising rates, would amount to hundreds of dollars. He has sent to the Spiritual meetings and to mediums numbers of people who desire to know at first hand how true his statements are, and he has created a sympathy and interest where aversion and indifference were before. Thanks, Rev. Talmage. Continue your good work. Every breath you blow against Truth but causes its fires to burn more brightly, and to shed its radiance on an ever widening circle.

\* \* \*

In marked contrast to such unchristian harranguing is J. P. Cooke's article—"From Animal Man to Angel Man." It might be well to mark the article and send a copy of the JOURNAL to the reverent.

\* \* \*

But calling names is not living up to Bro. Cooke's teachings. The regeneration of Commenter is not quite complete, for vibrations of indignation will follow the reading of statements that are clearly unjust. As antidote, read twice these sentences. "We can overcome our evil with good. We can overcome our selfishness with charity. Then come and let us prove our love, our sympathy, our mutual forbearance with all men." Or this—"With love for Good or God we change from animal man to angel man."

\* \* \*

If you have thought the JOURNAL

has brought you no food for the spirit, read and re read the second article on page four of last week. It will give you peace and bring you strength.

\* \* \*

"By their fruits shall ye know them," and by the practice of such teaching the individual Spiritualist will attain regeneration and "be given the sure hope of moral perfection, the realization of God in the life of man."

\* \* \*

At Christmas tide it is well to think what the teachings of the Nazarine mean to this age and time. Their present day application is well set forth in Ralph Waldo Trine's essay—"The Awakening." Slowly humankind are learning Christianity is not a creed but a life.

\* \* \*

"For what, let us ask, is a Christian—the real—not merely in name? A follower of Christ—one who does as he did—one who lives as he lived. And, again, who was Christ? He that healed the sick, clothed the naked, bound up the broken hearted, sustained and encouraged the weak, the faltering; befriended and aided the poor, the needy; condemned the proud and the selfish; taught the people to live nobly, truly, grandly; to live in their higher, diviner selves; that the greatest among them should be their servant; and that his followers were those who lived as he lived. He spent all his time in the service of humanity. He gave his whole life in this way. He it was who went about doing good."

\* \* \*

So Trine defines a Christian. Is not this the spiritual life—the life of a real Spiritualist—the individual regeneration which J. P. Cooke teaches as the foundation of the reawakening of Spiritualism?

\* \* \*

The star has again appeared, and stands over the manger wherein is born anew in each human soul the spirit of Christ—the eternal Truth whose mission is to be the Light that lighteth every man.

COMMENTER.

## OAKLAND NOTES.

### MEDIUMS' MEETING.

The Mediums' Meeting, held in Fraternal Hall, on Thursday evening, the 15th inst., was fairly well attended and a good deal of enthusiasm manifested by those present. Mr. Thos. Ellis presided, and in his usual good humored manner opened the meeting. After singing by the audience Dr. Stewart Ellis led with an invocation.

Mrs. Parsons on being introduced, in a quiet, unassuming way, said a few words on peace and harmony, and hoped the audience would have patience with her as she was comparatively new to platform work, but that she would do the best she could. She then gave some good tests, and was followed by Dr. Stewart-Ellis, who seemed to be in an unusually good condition. In one of her tests she gave a vivid description of an accident which she said was about to happen. It grieved her very much to give it, as the party most concerned was a young man, and the chief support of his widowed mother. This was not the young man to whom she gave the test, but one of his work companions. She then described him, and told his friend to tell him to be very careful.

The audience then joined in singing "Think of the Home Over There," and this inspired Mrs. Cowell to say a few remarks on that subject. As we get near the Christmas time, she said, many cast a look at the vacant chair, and miss the dear one who was with them last year, but had now gone to the home over there. She urged all to do good, and try to make the world better for having lived in it. She then gave a few tests, one of which was very humorous.

The house was then divided into two circles, one being presided over by Mrs. Parsons and Mr. Buswell, who was asked to take part, and the other by Dr. Ellis and Mrs. Cowell.

The Oakland Spiritual Society has incorporated under the laws of the State as the First Spiritual Church of Oakland, and Mr. Byler was elected president; Mrs. Heckman, vice president; and the other officers were re-elected. The old charter has been returned to the State Association, as they have decided to maintain an independent organization.

The People's Mission at 508 Telegraph Avenue is still pursuing the even tenor of its way. The Rev. N. Keyser spoke on "Prophecies" on Sunday afternoon, and Mrs. McEvoy on "The Star of Bethlehem" in the evening.

Considerable interest is being taken here in the action of San Francisco in licensing mediums, the general opinion being that such a tax is unconstitutional and unfair; that such ordinances ought to be repealed, leaving ministers and exponents of every denomination, sect, or religion free to express their views without being forced to pay for it.

The Union Spiritual Society holds its usual meetings in Fraternal Hall

on Sunday afternoon and evening. Mr. Gillette speaking on "The Star in the East," followed by Mrs. Gillette and Mrs. Knott with messages.

The People's Mission will have a Christmas tree on Friday evening, December 23d, with musical, literary and social festivities. Miss Dewey will conduct the musical part of the programme, and there will be a real, live Santa Claus to do the honors of the occasion. Come early and often.

## NOTES FROM LOS ANGELES.

A literary and musical entertainment followed by a dance, will be given on December 30th, at 139 W. Fifth Street (Harmonial Hall), by the Spiritualists of Los Angeles, the proceeds to be applied in aid of the defence fund in the test case of Mrs. Chesbro now pending. Mrs. Nettie Allen, State missionary, is the acting chairman. Let all who can, lend a helping hand.

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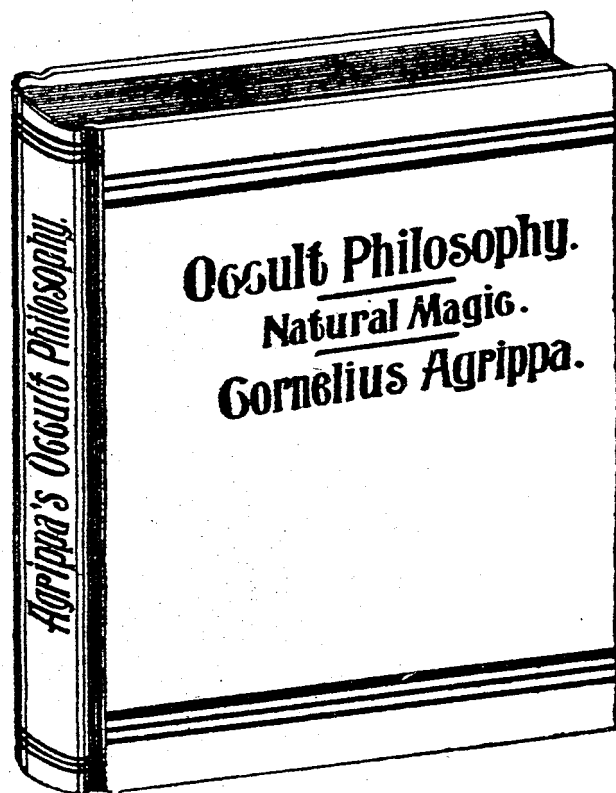
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The JOURNAL has opened a department the benefit of Speakers and Mediums which they are cordially invited to be known any removal in residence regarding their public work or any information they wish to impart to friends.

Please make note—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. and worn during the recent convention requested to return them to Mrs. Wadsworth custodian 1429 Market street.

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## THE LYCEUM.

The children's Lyceum will celebrate Christmas at hall 8, Odd Fellows' Building, December 25th, commencing at 10:30 sharp. The committee expect to have a tree well laden with good things to make the children happy, and the programme of entertainment, under the direction of Mrs. Gillespie, is sure to be a good one.

## THE OCCIDENTAL MYSTIC.

Such is the title of a new 35 page magazine, published and edited by our esteemed co-worker, Arthur S. Howe, well known as a lecturer east and west. The first number is full of up to date and well-written articles, and its general make up and design is very artistic. It will appear monthly. Subscription price one dollar a year. Address 6 Cottage Row, San Francisco. Success to you, Brother Howe.

## MEMORIAL HALL.

Henry Harrison D. Brown has returned from his eastern trip and resumed his meetings in Memorial Hall, Odd Fellows' Building. His theme last Sunday evening was, "How Thought Develops." It was based upon his visit to the St. Louis Fair. Behind every material achievement he saw the power of mind. "Vast the created, but vaster the inward creator" was the thought of the lecture. Steam is power, he saw a locomotive; electricity is power, he saw wireless telegraphy; but thought is power, he saw in all that vast exposition and, best of all, in the living and loving humanity about him. He will continue these meetings for a few weeks only. After that he will tour the State during the spring, in the interests of the New Thought Federation, of which he is president.

## IMPORTANT ANNOUNCEMENT.

As the tenth annual convention of the California State Spiritualists' Association is to be held in San Diego in September, 1905, a club of not less than sixty members is now being formed to secure a low rate of transportation. Arrangements have been completed with S. P. R. R. Co. for two coaches for the round trip, including side trips and sleeper at the low rate of twenty-four dollars each person. All wishing to avail themselves of this opportunity can do so by securing from the Secretary of your nearest auxiliary Society, or from W. T. Jones, 1429 Market St., Secretary of the C. S. S. A. A card explaining terms etc., which can be filled out and forwarded to the Sec'y.

## MEDIUM'S FUND.

The Friday night meeting was held in Odd Fellows' Building, Room 8, under the auspices of the Ladies' Aid Society. There were very few present, but the guides of Mrs. Jennie Robinson gave very fine readings to all who laid articles on the table. We thank her for so kindly favoring us under such unfavorable conditions. These meetings stand adjourned until after the holidays. It has been suggested that we have an afternoon of each week for a seance at the same place. Will some of our mediums help us in this effort. We thank all who have helped us, and shall be glad to hear from them in regard to the afternoon seances when the holidays are over.  
Mrs. Mayo, Chairman.

## WEDDING BELLS.

Eagle Hall, the home of San Francisco Lodge No. 69 "Fraternal Brotherhood," on Thursday evening, the 15th inst., was the scene of a brilliant wedding, when Mr. Augustus de Penne of Santa Barbara, and Miss Mollie G. Smith of Portland, Oregon, were united in matrimonial bonds by Mrs. Anna L. Gillespie, pastor of the People's Church of this city. Miss Smith was elegantly attired in a white mull gown, fashioned by her own artistic fingers, according to her own exquisite taste and design. Her attendants and escort were the drill team of the lodge, who did excellent work in conducting the officers, the officiating pastor and the bridal party to their several stations and the altar, with two little tots, Loraine and Ralph Allen, at the head of the bridal party, bearing a beautiful floral piece and the ring. Mrs. Gillespie was beautifully robed in white satin and in every way fitting the occasion. The services were simple and impressive, closing with these beautiful significant words—Whom Love has joined together, let no discord put assunder. The fact that the bride is without a relative in the world, her unassuming manners and spiritual face elicited the admiration of all present, who showered upon her and her husband their congratulations and best wishes.

G. P. PRECHTEL. G. W. KEELER.  
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VOL. 41. { W. T. JONES } SAN FRANCISCO, CAL., SATURDAY, DECEMBER 31, 1904. { 1439 Market-st. } No. 53  
{ EDITOR } { Between 10 & 11th-Sts. }

## Christmas and the New Year.

BY W. J. COLVILLE.

When the bright glowing orb of day  
Grows dimmer to the outward sense;  
When summer's blooms and autumn's  
grace  
Have all departed—vanished hence;  
When day is shortest and dark night  
Reigns long; and when frost arrows fair  
From the snow king's pure bow so white  
Shed chilly covering everywhere—  
'Tis sweet to know the shortest day  
Heralds the birth of spring's warm ray.

When doubt and fear oppress mankind,  
When strife is rampant far and near,  
Translucent beams of holy light  
Shed peace and joy with lustre clear;  
Some new-born Saviour will arise  
When all the nations in their pain  
Are looking toward the leaden skies  
Longing for sunshine once again;  
When days are darkest then appears  
The light of God to gild all years.

If it be as historians say  
Christ was not born in winter time;  
If Jesus came in spring's bright hours  
In lonely form, as babe sublime:  
Yet still the central fact remains,  
When weary nations in the dark  
Were struggling on 'mid grief and pains,  
Lo, then arose a guiding spark  
Of heaven's own beauty, like a star  
Shining through heaven's golden bar.

The Christmas morn the glad New Year  
Must be the birthday of the sun,  
The centre of the living light  
Which hath through all the ages run;  
When fear and grief oppress the heart  
And solitude casts shade so drear,  
Then angels bear with sweetest art  
Their lay of hope to earth most near—  
Lifting the burden from the heart,  
Bidding its grief and fear depart.  
This is the Saviour's birth below  
When a soul new truth doth gladly know

Whence comes the New Year glad and  
free,  
With promise of fair brilliancy;  
Whence comes the new dawn, the new  
light,  
all its fairy radiance white—  
Surely eternity must hold  
All time and space—thus all is old—  
Only the form must needs be new  
Through which heaven sends some wel-  
come hue  
Needed by man, that he may know  
The path wherein his steps should go.

All recollections of the past  
Are in the soul, and bound most fast  
With chains the ages ne'er can break,  
Though mighty revolutions shake  
The face of nature, still her soul  
Must ever hold supreme control.  
All dreams and visions disappear  
Into the silence, still and clear  
They slumber in the soul enshrined,  
With some added thoughts entwined  
By gleam abroad in lighted space,  
How th

WISHING ALL OUR READERS

A  
Happy New Year

AND

MANY OF THEM.

"Ring out the old, ring in the new."

AND

"Live for those who love us,  
For those who know us true,  
For the heaven that smiles above us,  
And waits our spirit too;  
For the cause that lacks assistance,  
For the wrongs that need resistance,  
For the future in the distance,  
And the good that we can do."

A new-born Saviour doth appear  
Whenever comes a glad New Year,  
Older than Abraham within.  
Resides a spirit; all the din  
Of outward life and turmoil shows  
The means whereby the building grows;  
The edifice the soul erects  
Through discipline it aye perfects;  
Its habitation then will rise  
More glorious in its native skies.

O let this year be fraught with gems  
Dug from Dame Nature's store;  
O let the glad chime of the bells  
Lead up to the heart; it may explore  
Some new-born star of Bethlehem  
Shining in heaven's bright diadem.  
A glad New Year, dropped fresh and free  
From out God's vast eternity;  
A drop perceived, departing hence  
When it has given its lesson blest,  
Back to the whence from which it came,  
On to the whether a guiding flame.

AN OPEN LETTER  
WITH  
QUESTIONS TO J. P. COOKE.

BY J. M. PEEBLES, M.D.

IN THE PHILOSOPHICAL JOURNAL  
of December 10th, there is an arti-  
cle from the pen of Brother J. P.  
Cooke entitled—"The Spiritual Re-  
vival," which article, to my com-

prehension, is not only involved  
and complex in statement, but al-  
most painfully confusing.

Take this paragraph—"In the  
name of the New Thought the  
ideas and the life of Spiritualism  
is having a revival from one end of  
the country to the other." A revi-  
val of what? I ask. No facts—no  
reason—no specifications are given.  
It is true that Spiritualism was  
never making such rapid progress  
as now, not so much progress in the  
line of external organizations as in  
the diffusion of its great fundamen-  
tal principles. But is it the New  
Thought that is doing it? What  
are the fundamental truths and  
principles of Spiritualism? They  
are the unity—the unchange-  
able oneness of the Infinite Pre-  
sence, imminent in all things; the  
brotherhood of all nations, races and  
tribes; the conscious spiritual germ  
centered in every human being;  
the necessity of soul-unfoldment  
from within; the golden heritage  
of pure thoughts; the importance  
of realizing the fullness and whole-  
ness of harmonial life here to-day;

the uplifting potency of heartfelt  
prayer; the certainty of disciplin-  
ary punishment for all wrong do-  
ing; the beauty of faith in the good  
and true and divine; the health of  
body and the harmony of soul; the  
demonstration of a future, conscious  
existence through genuine spiritual  
phenomenon; the inseparable rela-  
tions existing between the worlds  
visible and invisible, and the evolu-  
tionary upward tendency of all  
things from the moneron to man—  
from man to angel—and from the  
angel to seraphic ecstasies in the  
radiant heavens of immortality.

These, as I understand it, are the  
facts, truths and fundamental prin-  
ciples of Spiritualism.

Mark it well—Spiritualism has a  
wide, a vast series of irrefragable  
and correlated facts, from which  
are deduced the above basic prin-  
ciples. What has the New Thought  
got? Tell me wherein it is superior  
to this majestic truth of present  
angel ministries. Straighten up,  
oh, ye wordy, wordy advocates of  
the New Thought and tell us.

What is the New Thought? Can-  
didly, seriously what new—absol-  
utely new thoughts have been  
hatched out of its pretentious ovum  
—an ovum that there is so much  
cackling over?

"It is the logical mission," writes  
Brother J. P. Cooke, "of Spiritual-  
ism or New Thought to turn people  
to the inward light," etc. It will  
here be observed that this writer  
uses Spiritualism and the New  
Thought interchangeably. Is this  
correct? Are they equivalents? Are  
they phenomenally and philosophi-  
cally synonyms? If so, where is  
the harvest of this much talked-of  
New Thought? Where and what  
are the fruits? Has the New  
Thought produced any spiritual  
phenomenon, demonstrating to the  
materialist and the logic-twisting  
agnostics, the mighty fact of the  
continuity of life—conscious, pro-  
gressive life—self-identified life—  
beyond the clods of the  
the icy chills of the to

Do not infer that I  
ing the New Thoug  
may be, for I am onl



quirer—a sturdy investigator—a seeker for all the good there is in Christian Science, Mental Science, Metaphysical Science, Divine Healing, etc., etc.

I have read the articles of Henry Wood and Trine—quite good books—all the way down to Martha Foster's namby pamby "New Thought Rhymes and Fire-side Chimes," and Sister Towne's "Solar Plexis," and with all due deference to the above writers, I must candidly say that there is more solid truth—more mental science, moral science, metaphysical science, spiritual science and profound philosophy in Andrew Jackson Davis' "Physician, Diseases of the Brain and Nerves;" in Prof. J. R. Buchanan's "Psychometry," "The New Education," "Therapeutic Sarcognomy," "Anthropology;" in Dr. Babbitt's "Principles of Light and Color," "Human Culture and Cure," "The Philosophy of Cure;" in Prof. Wm. Denton's "Soul of things;" J. Clegg Wright's "Body and Mind;" and Prof. S. B. Britan's "Man and His Relations," than in a whole cartload of these New Thought books and pamphlets.

These works by Spiritualists above named treat of the nature of the spirit—the mastery of mind over matter—the attitude of the mind in digestion and circulation—the deleterious influence of fear—the potency of the will power to resist pain, and the mind's action upon the procreative functions. These and scores of other subjects of vital interest are therein treated and elucidated in a style at once clear, profound and brilliant; and practically, they are all related to the genius and spirit of true Spiritualism. My own book, written about twenty years ago, "How to Live Essentially and Grow Old Gracefully," one edition of which was printed to 20,000, and was afterwards merged into the larger volume entitled "Death Defeated; or, the Psychic Secret of How to Keep Young," is still selling. And the second edition of my last book entitled "The Demonism of the Ages and Spirit Obsessions" is now selling with unexpected rapidity.

But to come more directly to the point, allow me to request Brother J. P. Cooke to answer at his earliest convenience the following questions:

1. What is thought?
2. Are thoughts really things?
3. What does the New Thought stand for?
4. Who has been the principal originator of these assumed New

numerate and class-English some of ghts.

6. Do thoughts create or produce physical realities without purpose, skill and energy?

7. Do the New Thoughtists have any interest, or devote any especial time to the study of trance, vision, clairvoyance and spiritual phenomena—which phenomena demonstrates a future life and the moral relations of this, to that life?

8. Do the New Thoughtist lecturers invite Spiritualist lecturers and the Spiritualistic sensitives upon their platforms, that the people may see and hear and judge for themselves?

This is an age of thought, of investigation, and of profound research into all the so-called mysteries that pertain to this life and the life immortal; and I hope and trust that our good Brother Cooke, in replying, will fully answer these questions through the columns of the JOURNAL.

Battle Creek, Michigan.

#### A PLAIN DUTY.

American citizenship carries with it certain duties and responsibilities that no loyal man or woman can honestly shirk. Duty to the State, to the municipality, to the home and to the social order, the responsibility of sharing the dangers to the peace of the State, through the unabsorbed increment in the human family, the enjoyment of the blessings of liberty and fraternity, and the giving unto others all the rights and privileges man claims for himself are cases in point. Since the recent Presidential election certain conditions have arisen that make plain the fact that another duty of the gravest importance rests upon the Spiritualists of the United States. President Roosevelt's overwhelming victory has given rise to all sorts of speculations and predictions, with respect to the probable results that may flow from it during the next four years. The secular press has teamed with matter of this kind, and predictions have been made of the most specific character regarding the downfall of existing political parties, and the establishment of a new form of government.

President Roosevelt's probable policy has also been freely commented upon, and his future career made the subject of all kinds of prophecy and speculation. Spiritualists have indulged in criticism and speculation with great freedom. Many of them have recalled several predictions made by reliable mediums in 1900 to the effect that McKinley and Roosevelt would be elected—that McKinley would be assassinated—that Roosevelt would fill the unexpired term, and be elected his own successor by the greatest majority ever given any candidate for the high office; and that, after a year's service, he too would be removed by assassination. It is not strange, in the light of re-

cent events, that these prophecies should be recalled. They have all been fulfilled, with the single exception of the one relating to President Roosevelt's death by violence.

Strange as it may appear, these prophecies have found their way into the secular papers, and have been made the subjects of brief editorials in a number of instances. Many mediums are devoting themselves to the work of forecasting the future, and some of them have been rather free in predicting the violent transition of the President. Within the past thirty days no less than four such predictions have been made by honest, reputable mediums in the presence of the writer and dozens of other people. Four years ago the writer listened to a most remarkable prophecy, with the request on the part of the spirit controlling the medium that the strictest secrecy be observed. Its fulfilment up to date warrants the writer in calling the attention of the Spiritualists of America to the plain duty that is now theirs.

The utterance in public and in private of these prophecies of the coming transition of the President is a suggestion to some Guiteau or Czolgoz to repeat their terrible crimes. Suggestion in therapeutics is known to be more powerful than medicine either for healing the sick or for destroying them. These prophecies are fraught with grave danger to the undeveloped sensitive who is brooding over real or fancied wrongs, and catches the psychic suggestion that Roosevelt is going to be killed. There are scores of men in whose mind this thought, once being lodged, are capable of putting it into execution. Let these prophecies be recorded and witnessed if need be, but in the name of all that is good let us keep them from suggesting harm to the official head of our nation or to any one else.

This is a matter that rises far above personality and partisanship. The President is the embodiment of the spirit of the nation and is expected to work its will. Between the office and the man who fills it there is always a great difference—a hiatus too broad to be bridged even by the popularity and statesmanship of a Washington or a Lincoln. The office should typify the highest ideal of freedom, progression, patriotism and enlightenment to every true American. Unless it does this our nation is no safer, no freer than are the monarchical governments of the old world. We should therefore, as loyal citizens, do our very best to protect that high office and the one who fills it. It is our plain duty to do it if we wish to be worthy of the heritage that is ours.

Spiritualists, as a step toward that goal let us suggest, unitedly and heartily, that President Roosevelt is not only going to live out his full term, but that he is going to give our nation one of the best

administrations it has ever had. Let us say daily in the silence of our souls and forceably aloud, when we hear direful predictions of his violent death—that he will live—live on in perfect health, and with a clear brain to do the will of the people whose servant he is. Let us meet the suggestion of death by violence with the counter-suggestion of continued life and health for the head of our nation. This is our duty, fellow Spiritualists, and we must meet it as patriots if we desire to continue our enjoyment of our present moiety of freedom.

This is not written in any political sense whatsoever. The writer's political views are well known, and he is by no means a hero worshiper, hence he is not actuated by any spirit of partisanship. Patriotism is beyond partisanship, and the defeat of one great political party does not make its adherence traitors, nor does it make them pessimistic followers of Schopenhauer and Van Hartman. It is not Roosevelt's personality as a man, but Roosevelt's personality as the embodiment of the spirit of America that the writer desires to protect. Every citizen owes it to his conscience and to his God to render cheerful support to everything that is just and right in the works of the Roosevelt administration that is to come. Therefore let us send forth the strongest possible suggestions for life, health, strength and a wise and patriotic administration for Theodore Roosevelt to March 4th, 1909. Let us put away all contrary suggestions and show the world that good is always the master of evil, no matter what form the latter may assume in the thoughts, words and deeds of every Spiritualist.—Yours for patriotism and true Spiritualism.

HARRISON D. BARRETT,  
President, N. S. A.

Pittsburg, Pa.,  
Dec. 21st, 1904.

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W. P. A., Danville, Va.—This friend asks for something as definite as possible. Now we see you energetic and all alive, and we also see that through the inventive condition of the mind you could bring about much that would be helpful to the present generation as well as to come. If you would concentrate on whatever condition the mind is led to, you would be surprised at the success the same would bring about. Do not become discouraged by added attempts, put your shoulder to the wheel and you will attain something that will not only prove a boon to humanity, but a living memory to your ingenuity. In years to come a condition is shown in the shape of an oblong tin with a beveled side, to carry off gravy or steam from cooking meats. It is attached to the ordinary pipe by a small pipe and wire, and can be taken off and a cover put over the pipe hole very conveniently. There are other conditions shown but as you are a genius, I will leave them to your own ingenious mind.

D. S., San Francisco.—With this influence I get a condition of worry—things are not as bright as you would like they were, but there are changes for you. You must bring about a more cheerful mind. You are so apt to look on the dark side of life, that we would ask you to reverse the general order of things, and look more on the brighter side. You will find it will be to you an advantage, as your life will shape itself more satisfactorily by so doing. Get out into the open and take deep breathin' study the hidden mysteries of the mind, and the world will be to you very much brighter, and you will understand yourself better than you have heretofore.

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Mrs. M. Bird, Messages, 235 Larkin St. at 8 p. m.

Orient Hall, 1416 Sutter Street, Lectures and Conference.

Mrs. Sadie Eberhardt, Messages, 267 San Jose Ave., near 25th.

Covenant hall—Odd Fellows Building, Miss Mae Hunt, Lecture and Messages.

Childrens Progressive Lyceum, Odd Fellows Building, Room 8, 2nd floor, 10:30.

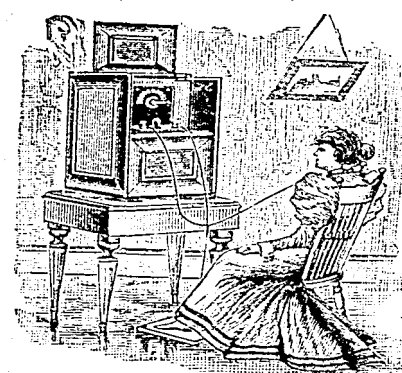
Friendship Hall—At 335 McAllister St. Lecture and Messages. Mrs. C. J. Meyers

Peoples Church, 223 Sutter st., Lecture and Messages, Mrs. Anna Gillespie, Pastor.

Church of the Soul, 619 McAllister Street, Lecture and Messages. Mme. E. Young, Pastor; Mrs. Sarah Seal, Assistant-Pastor.

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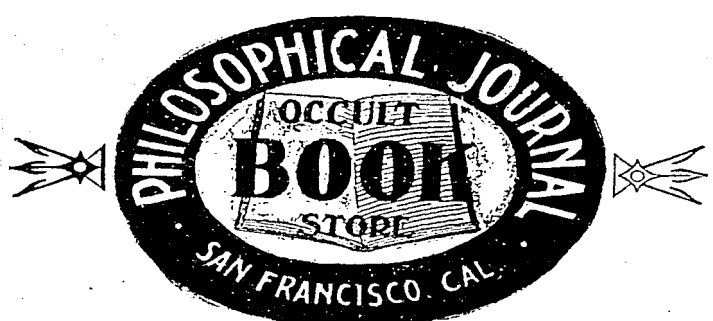
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SAN FRANCISCO, DECEMBER 31, 1904

## COMMENTS.

THE Rev Dr. Lyman C. Abbott has at length reached a conscious understanding of the affirmation of his creed that God is omnipotent, omniscient and omnipresent. Had it been expressed in simple Saxon instead of in cumbersome Latin derivation, the boy would have comprehended its meaning. But it meant nothing to him, and childhood's impressions linger long. So the MAN has been saying omnipotence, omniscience and omnipresence till full of years, before his consciousness awoke to what is their meaning.

It is an excellent illustration of what the New Thought teaches. Make the statement often enough and at length the mind will become conscious of its truth. Or the old adage is demonstrated—"Truth is mighty and will prevail."

Lyman Abbott has not changed Truth. He has changed his point of view, and the Liberal world is glad he said to the Harvard students—"My God is a great and ever-present force, which is manifest in all the activities of man and in all the workings of nature. I believe in a God who is *in* and *of* and *through* everything; not an absentee God, whom we have to reach through a bible or a priest or some other outside aid; but a God who is closer to us than hands or feet." Clearly he is putting in to terms of modern expression the archaic phraseology of the ancient creed. Words that may have meant something to those who formulated it, but which have been repeated so often as to have lost the spirit of the original.

Thus fulfilling another law, known to both physical and metaphysical scientists. A vibration too long continued loses its vitalizing power—becomes a decomposing force instead.

May not Spiritualists have sounded one note too long? And from being a power of attraction become one of repulsion? Surely the widespread disintegration that is growing more and more apparent, calls for close study of both cause and cure.

Mrs. York's letter from the north shows the force is at work there, and the reports from Oakland speak of a society there withdrawing from the State Association.

These are indications of advance or retrogression according to the point of view. Some of the brightest minds in Spiritualism feel that there has been so much effort at uniformity that spontaneity has been well nigh destroyed.

The attempt to formulate a creed for Spiritualism has not been altogether a success. Creeds have a very stifling effect upon progress. It would have seemed that the movement might have been willing to be led by an idea. As the Unitarians have followed the gleam of the idea of unity, so Spiritualists might wisely have followed the gleam of the idea on which their *ism* is based.

Charles Dawburn's closing article comes out of the "fog," and gives a clear view of one phase of the *ism*. A phase that many do not wish to have discussed, for fear it will prejudice the public against the cult; as though Truth needed aught but a hearing.

COMMENTER.

## Christmas in San Francisco.

### PEOPLE'S CHURCH.

At the People Church on Sunday evening Christmas was fittingly observed. The hall and rostrum was tastefully decorated with seasonable foliage and holly berries. The pastor, Mrs. Gillespie, gave a Christmas sermon explaining its significance and meaning from the standpoint of Spiritual teaching and philosophy. Special music of merit was rendered by the choir. Duet, Miss Gardner and Mr. Gillespie; piano solo, Miss Linda Zink; recitation, Miss Leah Ford; vocal solo, Edith Morton; "Glad Hosannah," by the choir; followed by spirit messages with full names by Mrs. Whitney. Four new members were received into the fellowship of the church. As the benediction was being said, the audience seemed moved with a feeling of greater desire to work for the upbuilding of the society and the cause of Truth in this city.

## THE LYCEUM.

At 10 30 Sunday morning the Hall No. 8, Odd Fellows' Building, was filled with the happiest people in San Francisco. Why? Because more than one-half of those present were children, representing the best-behaved, the most-deserving and the best-talented of Santa Claus' children. The hall was beautifully trimmed with evergreen, holly berries and a variety of flowers. The exercises were specially prepared under the leadership of Mrs. Anna L. Gillespie, consisting of Christmas carols, vocal solos, piano selections, Delsarte and dumb-bell exercises and marching. Every child present received a gift, and every adult who participated in this celebration and who contributed to its success were made the happier, and in the future will reap a rich reward in knowing that some little pleasure was added to the happiness of the dear little ones on this bright, typical California Christmas morning.

## CHRISTMAS TREES.

There were many Christmas trees laden with tokens of friendship and love brightening many a home in San Francisco, but one in particular as deserving of special mention was at 1416 Sutter Street on Friday evening, the 23d inst., by request of Rosie, one of the guides of Mrs. Clara U. Myers, that she might have the pleasure of making each member of her class a present. Twenty-five of her class were present and a merry evening was spent, each one carrying home a loving remembrance.

## CHURCH OF THE SOUL.

Mrs. Sarah Seal delivered an impressive discourse on the true meaning of Christmas when rightfully interpreted, at 619 McAllister Street, Madame Young following with spirit messages and psychometry. Professor Young furnished special music.

## ORIENT HALL.

Orient Hall, 1416 Sutter Street, has become an attractive place for many on Sunday evenings. Short addresses, songs and spirit messages are the main features, and those who attend find much to instruct and to comfort.

## COVENANT HALL.

Miss Mae Hunt drew a large audience to her Christmas services, the theme of the lecture being "Toys and Idols." Miss Vera Ransdall rendered two beautiful Christmas songs in her usual pleasing manner.

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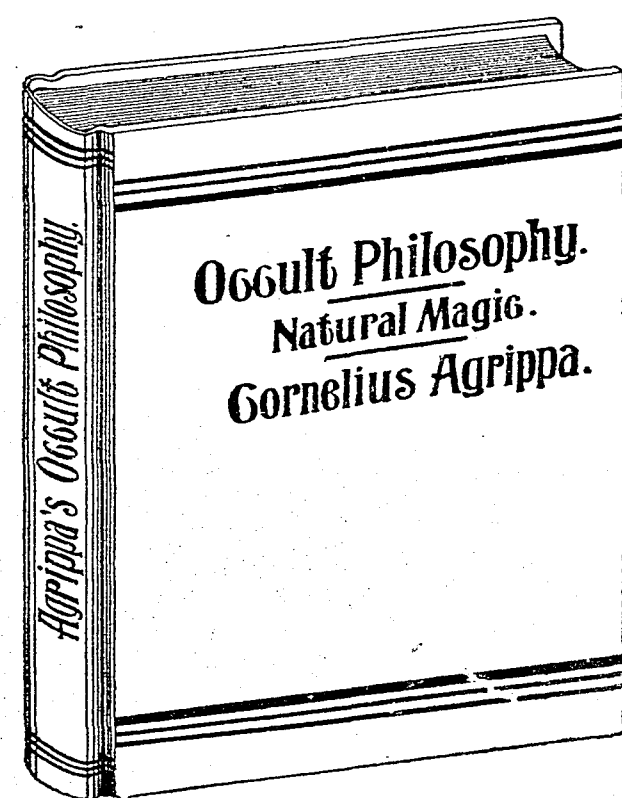
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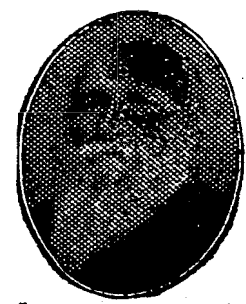
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**The JOURNAL** has opened a department for the benefit of Speakers and Mediums in which they are cordially invited to make known any removal in residence or regarding their public work or any information they wish to impart to friends.

**Please make note**—Persons who received as loan, Badges belonging to the Ladies First Spiritual Aid Society, also Delegates Badges belonging to Cal. S. S. A. and worn during the recent convention are requested to return them to Mrs. A. E. Wadsworth custodian 1429 Market street.

**FOR RENT.**—A pleasant, sunny room at 267 San Jose Avenue, between twenty-fourth and twenty-fifth Streets.

### GONE ASTRAY.

Again we are compelled to disappoint the readers of the Message Department. Alice's Messages were mailed but failed to reach the editor, which we very much regret.

### BAND OF HARMONY.

The Band of Harmony held an open meeting on Monday evening, the 26th inst., at Orient Hall. A goodly number was in attendance and a very pleasing programme was rendered.

### A MUSICAL FEAST.

A musical entertainment was given on Saturday evening, the 17th inst., in the parlors of Mrs. Clara U. Myers, 1416 Sutter Street. The numbers presented were of a high order, consisting of instrumental and vocal music. Those assisting Mrs. Myers and taking part were—Mrs. F. G. Morris, Miss Bess Mathews, recently from Tennessee, Mr. O'Bryan and others. There were twenty present to enjoy the pleasure of the evening, and at the parting hour were in praise of the entertainment.

### IMPORTANT ANNOUNCEMENT.

As the tenth annual convention of the California State Spiritualists' Association is to be held in San Diego in September, 1905, a club of not less than sixty members is now being formed to secure a low rate of transportation. Arrangements have been completed with S. P. R. R. Co. for two coaches for the round trip, including side trips and sleeper at the low rate of twenty-four dollars each person. All wishing to avail themselves of this opportunity can do so by securing from the Secretary of your nearest auxiliary Society, or from W. T. Jones, 1429 Market St., Secretary of the C. S. S. A. A card explaining terms etc., which can be filled out and forwarded to the Sec'y.

### SOCIAL MEETING.

The bi-monthly social of the People's Church was held at 610 Fillmore Street on Monday evening, the 19th inst. This one was given by Mr. H. M. Johns, a young gentleman who very recently united with the society. He was assisted in the entertainment of his many guests by Mrs. H. U. Prindle, in whose parlors the social was held. While this gathering was not as large numerically, yet it was conceded that Mr. Johns had by several points engineered the most successful social, financially speaking, of any preceeding one.

### A HOME CIRCLE.

A home circle has been formed on Tuesday evenings by Miss Mae Hunt, to meet at her parlors, 346 Oak Street, the seating capacity being seventy-five chairs. These meetings are so conducted that all who attend are free to take part. They are opened with an invocation, followed by the reading of a poem or other suitable selection. Then a subject is suggested for the evening's lesson, which elicits many interesting remarks, which are helpful to both speakers and listeners. The guides of Miss Hunt closing the meeting with practical illustrations and applications of the lessons to daily life. The lesson for this week being "Thoughts are Things, Possessing Force and Power."

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